

AFFECTION & REPROACH
The Synthesis of Love

AFFECTION AND REPROACH: THE SYNTHESIS OF LOVE

A selection of letters penned by

Śrī Śrīmad Bhakti Dayita Mādhava Gosvāmī Mahārāja

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The Synthesis of Love

A selection of letters penned by
Śrī Śrīmad Bhakti Dayita Mādhava Gosvāmī Mahārāja

Introduction

We are immensely delighted that today, the appearance day of *nitya-līla-praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Vijñāna Bhāratī Gosvāmī Mahārāja*, we are, for the pleasure of sincere devotees, presenting this small book, *Affection and Reproach: The Synthesis of Love*, a selection of the personal letters of his Guru Mahārāja, *nitya-līla-praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Dayita Mādhava Gosvāmī Mahārāja*. As per the personal instruction of Śrīla Mahārāja, these letters are now being published, and are appearing in the English language for the first time. Although the service of translating this collection of letters from Bengali had commenced during Śrīla Mahārāja's presence, we were unable to complete and publish it at that time. Moreover, as a consequence of Śrīla Mahārāja having performed his disappearance pastime unexpectedly, we were faced with a turn of events for which we were entirely unready and that further delayed the publication of this book. The significantly weighty impact left by the departure of a *mahā-bhāgavata* from this material world is not lost on us: the very same services accomplished with little endeavor during his manifest pastimes, now, in his absence, seem entirely impossible to see to fruition, despite arduous effort.

A disciple of *nitya-līla-praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktivedanta Nārāyaṇa Gosvāmī Mahārāja* once asked Śrīla Mahārāja, "I staunchly believe that *śrī gurudeva* is eternal.

Why, then, has the spirit of enthusiasm that existed during his manifest presence now withered after his disappearance?” Śrīla Mahārāja offered a simple and concise response: “If it were not so, how could we possess the capacity to appreciate the significance of his manifest pastimes?” We found that each impediment encountered in the course of preparing this book for publication gave rise to increasingly deeper realizations of the true essence of this answer.

The title of this book is inspired by the words of Śrīla Mahārāja:

While a bona fide *guru* protects the sentiments of his bona fide disciple and even glorifies him at times, he also chastises him according to the dictates of necessity. The disciple who yearns only to receive praise from *śrī guru*, in reality, limits himself to accepting only fifty percent of *śrī guru*'s affection. But the disciple who, by his thoughts, words and deeds, submits himself to *śrī guru*'s independence to bestow upon him both praise and chastisement is fully accepted by him. *Śrī guru* then accepts that disciple as an intimate associate and, at times, nurtures him with parental affection. Like a guardian, *śrī guru* forcefully awards him vigorous training and, with the purpose of providing a firm foundation in spiritual life, arranges to instruct him through the medium of other devotees.

Whenever necessary, *śrī guru* stringently rebukes such a disciple with the sole desire to awaken that disciple's ultimate auspiciousness. *Śrī guru*'s affection is expressed in totality only when it is combined with chastisement. Only an extremely fortunate living entity is accepted by a pure and dear devotee of Bhagavān, by whose inspiration he is acting as *guru*. According to the sweet will of his beloved Lord, that *guru* then accepts complete responsibility for such a fortunate soul. A disciple who cheerfully and wholeheartedly accepts both the affection and chastisement of his *guru*, knowing them to be evidence of his good fortune, attains not only liberation from the clutches of material attachment, but also the qualification to obtain *śrī kṛṣṇa-prema*, which is most rare.

While translating these letters—which Śrī Śrīmad Bhakti Dayita Mādhava Gosvāmī Mahārāja wrote in Bengali to his godbrothers, disciples or other esteemed personalities—their

content repeatedly brought to mind the above-mentioned teaching of Śrīla Bhāratī Gosvāmī Mahārāja. Additionally, we began to grasp the principles and conduct by which Śrī Śrīmad Bhakti Dayita Mādhava Gosvāmī Mahārāja lived and also recognize the great fortune of the recipients of these letters, some of which conveyed affection, others reproach, and others still a combination of the two. It is for these reasons that this book has been titled: *Affection and Reproach: The Synthesis of Love*.

The episode that inspired Śrīla Mahārāja’s instruction to translate and publish the letters herein in the form of a booklet will now be described in brief. One day, one of Śrī Śrīmad Bhaktivedanta Nārāyaṇa Gosvāmī Mahārāja’s earlier disciples posed a question to Śrīla Mahārāja:

“We repeatedly hear that even if a *brahmacārī* or *sannyāsī* disciple of our *gurudeva* had committed a grave transgression, Śrīla Gurudeva would never ask that person to leave the *maṭha*, despite any consequential outcry. Now, during his unmanifest pastimes, there are many devious individuals who resort to indolence, seek privileges or try to enjoy Śrīla Gurudeva’s assets and facilities. Such persons simply waste their time. If a senior devotee or *maṭha* in-charge notices them commit a major transgression and reproaches them in a disciplinary tone—As a resident of the *maṭha*, you should not act like this. Such behavior is unacceptable, and if it persists, we can no longer accommodate you in this *maṭha*—the offender protests and immediately refers to Śrīla Gurudeva’s above-mentioned stance. With the objective of gratifying their enjoying propensity, they retort, ‘The conduct of the present generation of *maṭha* authorities differs vastly from that of Śrīla Gurudeva. We will surely oppose any authorities who defy us like this.’

“Are we truly at fault for taking a stance of admonishment? We have heard that like our Śrīla Gurudeva, Śrīla Bhakti Vallabha Tīrtha Gosvāmī Mahārāja would never chastise even the most reprobate individuals. Please tell us, how should we conduct ourselves?”

Śrīla Mahārāja replied, “Śrī Bhaktivedanta Nārāyaṇa Mahārāja and Śrī Bhakti Vallabha Tīrtha Mahārāja are both bona fide Vaiṣṇavas. I do not wish to comment on their conduct, as I am unaware of their implicit motive. Having said that, I can certainly assert that the practice of a *guru* admonishing his disciple has prevailed since ancient times. If any bona fide personality, impelled by some idiosyncrasy, differs in behavior from the established path, then such an act cannot be considered conventional and should not be emulated. For instance, upon being pleased with someone, Śrī Mīnaketana Rāmadāsa would climb atop his shoulders, whereas Śrī Abhirāma Ṭhākura would lash him with his whip. Śrīla Gaura-kīśora dāsa Bābāji Mahārāja used to chant *harināma* while sitting in a public lavatory. The behavior of such venerable Vaiṣṇavas is not imitable.”

He continued, “Guru Mahārāja would always assert, ‘A place where people reside together becomes chaotic in the absence of the imposition of a framework of rules.’ Various disruptions are bound to manifest without the enforcement guide. It is therefore auspicious for everyone to remain subservient to any ordinances that pertain to them, and it is imperative to penalize those who transgress the law of the land. There is not a single gentleman anywhere who supports corruption or unscrupulous behavior.’

“It is quite evident from Guru Mahārāja’s many letters that a person who is unable or unwilling to conduct his life according to the rules of the *maṭha* must not be granted residence there. And regarding the authorities of the *maṭha*, it should be known that meting out chastisement befits others only when the admonisher knows how to be affectionate.”

After giving this response, Śrīla Mahārāja retired to his room, where he continued speaking to his servants: “The era of extreme independence has arrived. Not only are people disinclined to follow the words of others, they are reluctant to heed the commands of their own *guru*. Although this was not the case during Guru Mahārāja’s time, insubordination

still persisted, and so he was occasionally forced to adopt a firm stance and even dole out chastisement. In my opinion, it would be an invaluable service to preserve what few of his written letters remain and make them available for the faithful to closely study. I cannot do anything to change the current state of the world, nor can I monitor the extent to which devotees are capable of following or what deeds they actually perform. But I can at least present to them the ideals of our *guru-varga*. So, it would be quite fine if anyone were to effectuate this.”

Although these letters were composed between 1947 and 1978, the teachings conferred in them are tremendously beneficial for contemporary Sārasvata Gauḍīya Vaiṣṇavas. They were first published in Śrī Caitanya Gauḍīya Maṭha’s monthly Bengali magazine Śrī Caitanya-vāṇī, spanning Volume I, Year 20 to Volume II, Year 22. Previously these letters had not been translated into Hindi, English or any other language. But today, by Śrīla Mahārāja’s benevolence, they are being presented in the English language. We have endeavored greatly to preserve, to the greatest extent possible, the mood contained in the original letters. In some places, footnotes were used to clarify certain subjects. Our only desire is that our Gauḍīya *guru-varga* may be pleased with our insignificant attempt.

The servants of Śrī Viśuddha Caitanya-vāṇī

23 July, 2018

Śayana Ekādaśī

the *avirbhāva-tithi* of

Śrī Śrīmad Bhakti Vijñāna Bhāratī Gosvāmī Mahārāja

16 FEBRUARY, 1948

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Tejpura, Āssām

Dear recipient of my affection,

One by one, the exalted and senior Vaiṣṇavas are abandoning this realm and thereby signaling us to dedicate more attention to following the path that awards our *paramārtha*—the topmost treasure. Our lifespan is rather short, and although we not only have the means and opportunity to obtain the lotus feet of Śrī Kṛṣṇa, but also know the path, we are not yet making a more concerted effort to perform *bhajana*. Driven birth after birth by my ingrained habits and having forgotten my true transcendental identity (*svarūpa*), I have regarded my body, home and related accessories—all figments of illusion—as my wealth, my everything, and thereby cheated myself of attaining my true be-all and end-all—Śrī Kṛṣṇa, the transcendental embodiment of all forms of nectarian bliss (*akhila-rasāmṛta-mūrti*).

Unless our *ahaṅkāra*, or vanity, undergoes radical transformation, it is not possible for us to truly engage in the service of Śrī Kṛṣṇa. Any service mood cultivated on the basis of one's false ego is bound to be mundane. Until we transcend this barrier of illusion, we cannot cultivate service of the Supreme Soul (Paramātmā). Once we realize that the soul is transcendental and belongs to Vaikuṅṭha, the infinite spiritual sky, our greed for and sense of obligation to material objects are bound to vanish from our very core. As the conviction that we belong to Śrī Kṛṣṇa awakens within us, we see every one of His associates and everything related to Him as divine objects of our love and affection. To serve Śrī Kṛṣṇa and *kāṛṣṇa*

(all that pertains to Kṛṣṇa) with knowledge of our relationship (*sambandha-jñāna*) with Him is truly *hari-bhajana*.

As long as the pure knowledge of one’s true relationship with Śrī Kṛṣṇa has not arisen, one may engage in the activities of *miśra-bhakti*, or mixed devotion, which, among other things, involves offering the fruits of one’s actions to the Lord. *Suddha-bhakti*, or pure devotion, is difficult to attain, yet it is what we most earnestly seek. Though persons engaged in the fruitive activities prescribed in the scriptures (*karma-kāṇḍīs*) make a grand show in displaying many arrangements to captivate the minds of common people, such performances cannot lead to the pure service of Śrī Kṛṣṇa. As long as one has not realized oneself to be a soul, one cannot perform *vaikuṅṭha-bhajana*, transcendental worship [that is, devotional service that is devoid of material impurities, such as envy or rivalry]. It would not be wise of us to spoil this extremely valuable human birth for the sake of clichéd trifles or by mindlessly wasting time in mundane activities while following ignorant, foolish people. We must adopt the policy “to make the best of a bad bargain.”

I am very pleased to learn that the two of you have been exclusively chanting *harināma*. The scriptures, and especially our previous *ācāryas*, have instructed us to relinquish *karma* (fruitive action), *jñāna* (knowledge acquired through one’s limited senses), *yoga* (the cultivation of mystic powers), *yāga* (ritual sacrifice), *vrata* (fasting or taking vows) and *tapa* (dry austerity) in order to focus our sole attention on chanting *harināma*.

*harer nāma harer nāma
harer nāmaiva kevalam
kalau nāstyeva nāstyeva
nāstyeva gatir-anyathā*

Śrī-Bṛhan-nāradya Purāṇa (3.8.126)

The only means of deliverance in the age of Kali is to chant the holy names, chant the holy names, chant the holy names of Śrī Hari; there is no other way, no other way, no other way. In other words, the means of deliverance prescribed for Satya-yuga (*dhyāna*), Treta-yuga (*yajñā*) and Dvāpara-yuga (*arcana*) are rendered ineffective in Kali-yuga.

If one can discard the attachment for all other spiritual practices, there is no form of worship superior to or more swiftly fruitful than exclusively chanting *śrī nāma*, knowing there to be no difference between *śrī nāma* and He who is named (*nāmī*). Of the thousands of limbs of *bhakti*, *śrī nāma-saṅkīrtana* is the topmost. The performance of *śrī nāma-bhajana* is the essence of Śrī Caitanya-deva's teachings. To call out for Śrī Bhagavān is alone *śrī nāma-bhajana*. However, to act like one is calling out for Śrī Bhagavān while actually invoking something else is not *śrī nāma-bhajana*. Such action simply constitutes an offense to the holy name (*nāmāparādha*). If the two of you incessantly and lovingly cultivate the chanting of Śrī Kṛṣṇa's name, I will consider myself successful, and your surrender unto *guru* will be successfully complete.

śrī gaura-jana-kiṅkara

The insignificant servant of Śrī Gaura's associates,
Śrī Bhakti Dayita Mādhava

16 FEBRUARY, 1948

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Tejpura, Āssām

Dear recipient of my affection,

As one proceeds to worship Śrī Hari, the minions of Māyā will all attempt to create disturbances—some more than others. However, this will not cause even the slightest harm to the devotees of Śrī Hari. Instead, their devotion will increase and their glory will spread. The fountain of all energies is but a singular entity—the Supreme Truth. How could those who have aligned their interests with that veritable truth—Parameśvara, the Supreme Lord—possibly be destabilized by Parameśvara’s energies, specifically His material energy?

The ignorant masses are constantly gripped by fear because they are absorbed in material objects. However, the pure devotees and wise persons know that Kṛṣṇa is the controller of everything. Those under the guidance of Śrī Kṛṣṇa, therefore, have no cause for fear. Māyā enters the living entity to the degree that the living entity sees himself as separate from Śrī Kṛṣṇa. She brings about sorrow, fear and remorse born of ignorance.

Although religion that exists solely for public display may bring fleeting happiness to its followers, is altogether different from genuine *bhakti* for Śrī Kṛṣṇa. Once our desires are in tune with those of Śrī Kṛṣṇa, like a blade in its sheath, we will discover pure devotion. This is the objective for which we strive. If you become Śrī Kṛṣṇa’s, Śrī Kṛṣṇa will become yours. Do not let the delusion of traditional and trivial, worldly religiosity ever deviate you from the path of pure *bhakti*.

If you carefully analyze the lifestyle and character of those who obstruct your efforts to perform *śrī hari-bhajana*, you will discover that their lives are being guided by motives averse to Kṛṣṇa. The views of such archetypical conditioned souls, who are bound by *Māyā*, can never bear any similarity whatsoever to the character and conceptions of pure devotees. There is bound to be a difference between them.

Keen and clever devotees do not avoid social interactions with the people of this world, and yet they maintain a steadfast conviction in performing *bhajana*. One must shun only social conduct that is opposed to *bhakti*. There is no need to reject social interaction and societal activities that are not unfavorable to pure *bhakti*. I do not understand why householder devotees would abandon ordinary social engagements simply because they are pursuing *hari-bhajana*. You must participate in the weddings and various social occasions of your friends and relatives. Just do not accept the remnants of offerings made to the demigods or preparations impure or unfit to offer to the Lord.

Were you remiss in seeking higher education simply because not everyone in your community or among your relatives received higher education? The same goes for spiritual education. Must you remain unenlightened like your relatives, because they fail to aspire toward teachings of a higher caliber? No intelligent person would suggest such a thing. All saintly persons will simply advise you to pursue your own welfare and that of your community by leading a highly exemplary life. Do not destroy your spiritual well-being for the sake of materialistic life. To what extent and by what means will you continue to strive for your own material happiness and liberty and for honoring the opinions of others? Such matters endure for only a short time, and you have to carefully consider whether such endeavors will ultimately bring about welfare for you or for them.

A person may die at any moment. Will an ordinary person's so-called sympathy be of any use or help at that time, or posthumously, for that matter? The moment we die, all our body's worldly possessions are left behind and we are forced to detach ourselves from our association with them. Do not trouble yourself in the slightest by attempting to honor the views of those conditioned souls who have no concept of what is beneficial or detrimental for them, who are attached to lust and anger, and who are enveloped by evil habits and impressions. Śrī Bhagavān, the all-opulent Lord, is everyone's protector and maintainer. Do not waste the extremely valuable currency that is your life and your tender faith by trailing the banal lifestyle of hapless fools who have been cheated of their well-being.

Without enthusiasm, no one can advance in any pursuit. Find as much time as you possibly can to call out to Śrī Bhagavān with eagerness. Engage in chanting a fixed number of rounds of *mahā-mantra* on your *śrī mālā* daily, without fail, always guarding against committing offenses. If you know yourself to be Śrī Kṛṣṇa's property, you will not be eager to expend yourself in gratifying the senses of others. You will find only bliss and enthusiasm if you remain fixed in Śrī Kṛṣṇa's service. Śrī Kṛṣṇa is the transcendental embodiment of all forms of nectarian bliss (*akhila-rasāmṛta-mūrti*). He answers the prayers of all those who pray for bliss (*rasa*). Those who no longer have any specific, mundane motive or intent obtain the opportunity to fully relish Bhagavān in the love-imbued entirety of who He is. Whatever *rasa*, or pleasure, you offer Śrī Bhagavān is what you will receive from Him. On the path of *bhakti*, we hear that everything must be offered for the pleasure of the Lord. For His happiness, we must sacrifice all our tendencies to seek out our own happiness and comfort. There is no benefit in sacrificing one's body, mind and words to an ordinary, insignificant person if you seek deliverance from the clutches of misery, fear and grief. All these gifts are meant only for the infinite, omnipotent embodiment of eternity, consciousness and bliss—Śrī Kṛṣṇa.

Free yourself of all concern and call out to Śrī Bhagavān. He will certainly dispel all your vices.

śrī gaura-jana-kiṅkara
The insignificant servant of Śrī Gaura's associates,
Śrī Bhakti Dayita Mādhava

25 MARCH, 1977

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
Sector 20B
Chandigarh—20

Dear recipient of my affection,

I hope you do not forget that we have dedicated our lives exclusively to the pursuit of spiritual life, with the objective of following the path dictated by the scriptures under the guidance of Vaisnavas, and that to that end, we have left our parents and other relatives, as well as our obligation and duties to them. We maintain our lives by collecting alms for Śrī Bhagavān, and we are bound by a vow to keep ourselves engaged in His service. In all this time, surely you have grasped the difference between *bhakti*—service imbued with love and affection for the object of service—and *kāma*—service performed with the intent of giving pleasure to the performer.

I understand that although you have been requested to engage in the highly important service of performing the *arcana* of *śrī vighraha*, the deity form of the Lord, you have expressed your inability to do so. Despite this, you do not hesitate to go here and there, ignoring the advice and instructions of Vaisnavas and your *guru-varga*, because you are so anxious to see Śrī Jagannātha-deva's *nava-kalevara*¹. Consider whether this is an act of pure *bhakti* or not. I do not know what pastimes Śrī Jagannātha-deva performs during *nava-kalevara*, nor do I understand how you

1 A ceremony in Śrī Jagannātha Pūrī in which new deities of Jagannātha, Baladeva, Subhadra and Sudarśana are installed.

will become absorbed in *śrī-bhagavat-prema*, divine love of the Lord, by witnessing them.



Although your name has been proposed for being sent to Puri, you are not so old that you will never be able to visit there some other time. In these circumstances, does it not occur to you that desiring to go wherever you please is unfavorable for *bhakti*? Due to the influence of modern times, these sorts of tendencies are being observed in *sevakas*. It would be much preferable if this were not the case.



Proceeding according to your own whims on the path of reward-seeking activities (*karma-mārga*) will bring only distress, unhappiness, fear and unrest. But on the path of surrender, we can spend our lives free of concern. The duty of the surrendered soul is to strive according to the wishes of the object of surrender.

nitya-śubhākāṅkṣī
Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

29 DECEMBER, 1975

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
35 Satish Mukherjee Road
Kolkata—26

Dear recipient of my affection,

I have come to know that you are somewhat aggrieved by Śrīman [REDACTED]'s behavior. He is your elder brother. It is inappropriate for you to be too upset whether he rebukes you or gently chides you for any mistake of your own, because he is not trying to hurt you. He only wants what is best for you. If neither he nor Śrīpāda [REDACTED] Prabhur eprimands you after observing a mistake in your services in the maṭha, then who will correct you? On top of that, everything is the arrangement of the compassionate Śrī Hari. If you can understand that such corrections are only for your benefit, there is nothing to despair. Moreover, you will learn to be more careful in the future.

You should never try to relocate from one place to another of your own accord. When whoever is responsible for the maṭha sends you to another maṭha, then you can go without hesitation. Otherwise, acting independently is inappropriate for everyone. It is wise to proceed in a disciplined fashion, whether one is dealing with worldly or spiritual matters.

If you face any future inconvenience, please inform me and I will try to resolve the situation at the right time to the best of my ability.

nitya-śubhākāṅkṣī
Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

17 JUNE, 1976

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
Īśodhyāna
P.O. Śrī Māyāpura
Nadiyā

Dear recipient of my affection,

It seems Śrīmān [REDACTED] has fled the Vṛ ndāvana maṭha and retreated to Mahāvana. Please write [REDACTED] to find out whether Śrīmān [REDACTED] left without the Vṛ ndāvana maṭha manager's permission, and whether he will be sent back to Vṛ ndāvana. Send me all the details by letter. In other words, if he obtains the permission of the Mahārājas or if he conducts himself according to the rules of the maṭha, then you can keep him there in Mahāvana for now. Otherwise, if he goes wherever he likes, whenever and however he pleases, and chooses to perform or not perform his services in the maṭha according to his own whims, he should be told to return to his home to perform hari-bhajana while serving his mother and father. There will be no place in the maṭha for people who do only as they please.

Secondly, because of Śrīmān [REDACTED]'s serious misconduct in the Kolkata maṭha, I have instructed him to go back to his home for a year to serve his mother and father, practice living his life in a regulated manner, and observe proper Vaiṣṇava etiquette. If he comes to stay in the maṭha of his own accord without informing anyone or receiving permission, he should not be allowed to stay. I know that he is qualified in executing many services. I used to show much affection to him, but I regret that my affection was unable to rectify him.

His delinquent nature will not be accommodated in the *maṭha* in any way.

Lust, anger and greed are the *sādhaka*'s greatest enemies. If a *sādhaka* does not try to subdue these impulses, it is impossible for him to live in the *maṭha* as a *sādhaka*. A conditioned soul or *sādhaka* gripped by unwanted habits may have some shortcoming or may sometimes make mistakes, but if he wishes to rectify himself and if he engages in the service of the devotees and Bhagavān while sincerely chanting a fixed amount of *harināma*, then slowly but surely, all his faults will be dispelled. Of this, there is no doubt. But if one lives in the *maṭha* with the intention of enjoying on the pretense of service, one's heart will not be purified quickly. Rather, one's lust, anger, greed, delusion, conceit and envy will not be cured at all.

Rather than saying these things to him in front of others, please summon him and explain them in private. In my opinion, rather than wandering around or staying here, if he goes to serve his mother and father at home, where he will not fight with his brother, and practices carrying out his life in a regulated manner, then in a year's time, once some remorse appears in his heart, he can come to live in the *maṭha* again.

nitya-śubhākāṅkṣī

Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

26 NOVEMBER, 1977

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
35 Satish Mukherjee Road
Kolkata—26

Dear recipient of my affection,

If you truly wish to study Sanskrit, you may complete your studies while staying in the *maṭha*, either at Kolkata, Kṛṣṇanagara or Śrī Māyāpura.

It is best you keep in mind that we have forsaken our mothers, fathers and other family members—both nuclear and extended—in order to come to the *maṭha* to perform *sādhana-bhajana*. The principal commitment in the life of those who have renounced their homes is *sādhana-bhajana*. The practice of devotion is possible only by adhering to the mandates of saints, scriptures and *guru*. If you act whimsically—that is, operate by your very own accord or do whatever pleases your mind—your downfall is inevitable, as is an onslaught of various types of sorrows. Only begging alms to eat and endeavoring to find secure places for your body to stay are not considered limbs of *bhakti*. Trying to live according to the instructions of Bhagavān and the *bhaktas* is alone *bhakti*, and it is the only means to achieve the ultimate good. Animals and birds have no trouble finding meals, and even those who do not get food do not die. Therefore, one who, having attained the human form of life, remains anxious for only eating and sleeping, will be unable to cultivate his spiritual wealth (*paramārtha*); this rarely obtained human birth will go in vain.

Lust, anger and greed are man's gates to hell, and they always lead to his spiritual doom. They may remain in a *sādhaka's* preliminary stages, but as he continues to perform *sādhana*, by the power of *bhakti* and the mercy of Bhagavan and the *bhaktas*, they will certainly be subdued. Thus, the *sādhaka* will be able to obtain auspiciousness. There are many advantages and associated comforts to expect while living together with many *sādhakas*. If some weakness enters the *sādhaka's* heart, he will be restrained from engaging in reprehensible conduct, due to either a fear of other *sādhakas* or by their instructions. If the mind becomes restless or yearns to delve into wicked thoughts, one should loudly and ardently chant *harināma*—calling out to Śrī Bhagavān, who is composed of mercy and pervades the hearts of all entities. He will understand the sentiments in our hearts and, having mercy on us, will surely protect us.

In this way, I conclude—
Śrī Bhakti Dayita Mādhava

22 DECEMBER, 1978

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
35 Satish Mukherjee Road
Kolkata—26

Dear recipient of my affection,

I understand you are somewhat aggrieved that I called you a *svecchācārī*, someone who does as he pleases. How else should I refer to a *sādhaka* who does not abide by the words of *sādhu*, scripture or *guru* and continues to act according to his own desires? Whatever the case, as long as you remain my disciple, I have the right to chastise and correct you, do I not? Think about that, too. Next time you go preaching, you should inform us beforehand and embark on said preaching excursion only after having received permission. I do not intend for everyone from the *maṭha* to go to Śrī Baṅke-bihārī Sāhā's house and stay there for days. Those in Śrī Baṅke-bihārī Sāhā's family are good people, and there is no doubt they are inclined to serve others. There is still work to be done for the upcoming Śrī Navadvīpa-dhāma *parikramā* and the appearance day of Śrī Gaura. It is necessary to focus on that.

Next to the Māyāpura temple, a ten-foot-wide walkway will lead to the edge of the pond. The pond will have two sets of stepped bathing spots (*ghāṭas*)—one next to the temple, and the other can be on the south or north side of the pond. We will have to allocate separate bathing areas for men and women. At eight points around the pond we can have temples dedicated to the eight *sakhīs*.

It would be best if you confer with Āśrama Mahārāja and preach there. Do not go by yourself. Take someone from the maṭha with you and go. I cannot in any way support the independent conduct of a person who has renounced his home.

We have a fair amount of land in Śrī Māyāpura. Responsible servants of the maṭha should tend to harvesting grains and vegetables there for the maṭha's service.

If sādhakas wish to advance on the path of sādhana, they should keep in mind this instruction from Śrī Bhagavad-gītā (16.21):

*tri-vidhaṁ narakasyedaṁ
dvāraṁ nāśanam ātmanaḥ
kāmaḥ krodhas tathā lobhas
tasmād etat trayam tyajet*

There are three gates that lead to hell and destroy the soul: lust, anger and greed. One must abandon these three vices.

If one does not subdue lust, anger and greed, one must suffer a lack of peace at each and every step, and obstacles will most certainly appear on the path of sādhana. One must recognize these as enemies on one's path of sādhana, so keep this in mind as you proceed. To subdue these vices (anarthas) by one's own efforts is difficult. Therefore, surrender incessantly to Śrī Hari and call out to Him, praying to completely submit one's soul (ātma-nivedana) for His service. It is by His mercy alone that the sādha's multitude of vices will be dispelled and his spiritual proclivities will be strengthened.

nitya-śubhākāṅkṣī
Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

26 JULY, 1978

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
Īśodhyāna
P.O. Śrī Māyāpura
Nadiyā

Dear recipient of my affection,

We have not abandoned worldly life and come to the *maṭha* to relax and abide as we please—always keep this in mind. Without tolerance, no two entities can live together. Your relentless desire to move from this place to that place and only then informing us of it is simply causing us anxiety. You must become tolerant, maintain your composure and perform your service in cooperation and unison with everyone else. If you chant a fixed amount of *śrī nāma* and your *mantras*, as is standard, your heart will attain peace and happiness. Strive to contemplate Śrī Kṛṣṇa without interruption.

nitya-śubhākāṅkṣī
Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

8 JANUARY, 1976

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍiya Maṭha
35 Satish Mukherjee Road
Kolkata—26

Dear recipient of my affection,

It is appropriate for the servants of the maṭha to live in the maṭha in mutual tolerance. Not everyone possesses the same nature and qualification. That is why tolerance and composure are so essential. Mainly, my point is that any individual who comes to reside in maṭha to perform śrī hari-bhajana or sādhanabhajana does so by the strength of his pious credit, but it is not that he will be without any trace of impiety. As a fruit of piety, someone may have a desire to perform sādhanabhajana and associate with saintly devotees, but due to previously accrued impiety, he may behave improperly. Instead of becoming angry with him, the judicious thing to do would be to lend him assistance in a mood of friendship and offer advice to correct him. A sādhu's nature is devoid of any tendency to act violently.

nitya-śubhākāṅkṣī
Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

3 AUGUST, 1977

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍiya Maṭha
35 Satish Mukherjee Road
Kolkata—26

Dear recipient of my affection,

I understand that you want to live in the *maṭha* again. You have many qualifications, but due to your proclivity toward anger, people disrespect you and become noticeably irritable with you. Some flaws may remain in every *sādhaka* in the beginning, but by their own efforts, they remove them. If a person does not learn to look at his own faults, he can never correct them and make progress. It would be a big mistake to consider yourself faultless. If you can refrain from looking at others' faults and try to improve yourself—and more specifically, if you vow to check your anger and violent tendencies—you may come back to the *maṭha*; otherwise, you may not. In that case, you can always lend your participation during festivals wherever you are, as the *grhasthas* do.

Please tell me: How old is your father? Is he still capable of working? If he can move about on his own and render some services, he can stay in the *maṭha* for the rest of his life and perform *sādhana-bhajana*. However, it would be problematic for a father and son to live [in the *maṭha*] together. When relationships of the body strengthen, impediments arise in *bhajana*. Where will your mother live? It is not possible for her to stay in the *maṭha*. She too is welcome at the *maṭha* for festivals and other occasions at her own expenditure.

nitya-śubhākāṅkṣī
Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

19 SEPTEMBER, 1976

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
35 Satish Mukherjee Road
Kolkata—26

Dear recipient of my affection,

Despite my objections, they [the devotees of Śrī Caitanya Maṭha] dug up the floor in Śrīla Prabhupāda's sacred, preserved place of *bhajana* (in the room by the door near the jackfruit tree) and placed Śrīpāda Bhakti Vilāsa Tīrtha Mahārāja in *samādhi* there. I did not quarrel with them, but instead returned to our *maṭha* around 10:30PM. During evening class in the Kṛṣṇanagara *maṭha* on 10 September, 1976, we received news of him having left his body. Right away, we telephoned Śrī Caitanya Maṭha in Śrī Māyāpura and learned that he had passed away that afternoon in Kolkata. There were plans to bring his body to Śrī Māyāpura around midnight, but I heard from various sources that it would be impossible for them to reach Śrī Māyāpura before dawn. So, around 11:30PM, I went back to [our Śrī Caitanya Gauḍīya Maṭha branch at] Īśodhyāna and rested for a while. Later, around 4:45AM, I sent a *brahmacārī* by bicycle, who reported that the truck had just arrived at Yogapīṭha. When we received the news, Āśrama Mahārāja, Dāmodara Mahārāja and I, as well as a few others from the *maṭha*, went to Śrī Caitanya Maṭha. I found out that during his last stay in Māyāpura, Tīrtha Mahārāja had written that he wanted his *samādhi* to be situated in the flower garden to the east of Śrīla Prabhupāda's *samādhi*. However, by the specific desire of a certain individual from Kolkata, the *samādhi* will be given in Śrīla Prabhupāda's place of *bhajana*.

Everyone said that this course of action is not in accordance with the legacy of our respected predecessors and will give pain to the disciples of Śrīla Prabhupāda. The individual assured, “We are already in pain; do not disturb us.” Fearing a breach of peace, I left and came back with our people. The *samādhi* was completed around 2:00AM. I am happy to know you felt wounded at heart. Even among Tirtha Mahārāja’s disciples, many were unhappy and irritated. I do not know what burdensome, materialistic end this serves. It will gradually come to light in time.

nitya-śubhākāṅkṣī
Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

20 NOVEMBER, 1977

śrī śrī guru-gaurāṅga jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
35 Satish Mukherjee Road
Kolkata—26

Dear recipient of my affection,

You know the propensities of your heart. If you observe in your heart a strong compulsion to be with a woman or for sense gratification, then you may remain in worldly life, stay in your household, earn money, marry and try to somewhat satiate your lust. Meanwhile, keep in mind that in today's economy, maintaining a household with a wife, daughters and sons is tremendously expensive. You will also have to think about medical expenses for everyone in your household. There is no guarantee that as a husband and wife, the two of you will be like-minded. On top of that, your wife may be promiscuous or your children unruly and disrespectful to their mother and father. The householder must then endure great hardship. In some cases, physical confrontations or suicides occur. Thus, one is forced to live out a life of sorrow and anxiety rather than peace and happiness. On the other hand, it is not that someone who has renounced his home is necessarily capable of behaving desirably; he may be tormented by lust and become too intimate with someone's daughter or wife, and once the destructive dance of lust is initiated, people are likely to go insane, beat him up and throw him in jail.

In this kind of situation, you should think the matter over, weigh the pros and cons of both options—living in the *maṭha* or becoming a householder—and determine for yourself what you should do. If you are well-off financially and get married, there is no certainty how long it will suit you. As my qualification

permits, I assist those of you who, by the strength of your previous devotional merit (*sukṛti*), have come to me to perform *hari-bhajana*, and I will always do so. As a guardian, I have made you aware of life's pros and cons in each direction.

The *sādhaka* (practitioner) and the *siddha* (perfected being) are not the same. Those who, though clutched by vice, endeavor to worship Bhagavān are called *sādhakas*. Those who are free of vice and engage in loving exchange with Bhagavān for the express purpose of said loving interaction are called *siddhas*. Therefore, though lust, anger, greed and other such characteristics may be observed in the *sādhaka*, it is nothing for which one ought to be distraught. However, the *sādhaka* should always strive to deliver himself from the hands of these enemies—lust, anger and greed—by following the words of *sādhu*, scripture and *guru*. By putting such effort into *sādhana*, the mercy of Bhagavān—as well as that of *sādhu*, *guru* and Vaiṣṇavas—showers upon the *sādhaka*, and as a result, he can be swiftly liberated from vice. Depending on how strong the vice is, the time it takes to become liberated from that vice will differ. An honest, surrendered person will very quickly, by the Lord's mercy, become free of vice.

Ponder your current position. If you become a resident of the *maṭha*, it will be inauspicious to maintain reciprocation or even correspondence with your relatives, friends or anyone from your household. Every conditioned soul remains naturally attached to his body, home and the people and things related to the body. This attachment alone is the cause of his bondage, anxiety, sorrow, fear and so on. If you are sure about wanting to live in the *maṭha*, then come to the Kolkata *maṭha* with your belongings. Or, you may go to our main *maṭha* in Śrī Māyāpura. From time to time, you may also go preaching. Once you are a resident of the *maṭha*, it will be improper for you to maintain a mentality of exercising choice as to whether or not you will stay in a given place.

nitya-śubhākāṅkṣī
Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

9 JUNE, 1977

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Jagannātha-jiu Mandira
Śrī Caitanya Gauḍiya Maṭha
Śakuntalā Road
Āgaratalā (Tripurā)

Dear recipient of my affection,

I was unhappy to receive your news. Having received news of your sorrow and unrest, I too feel sad and agitated. You have many qualities and many faults. Of them, it is lust and anger that are largely responsible for your misfortune. If you can refrain from striving for prestige and focus your mind on *sādhana-bhajana* with humility and tolerance, you will find auspiciousness. In the *Gītā*, Śrī Kṛṣṇa describes the vices of lust, anger and greed as doors to hell (or in other words, great suffering) and the gate to self-destruction. You should practice humility and offer due respect to the Vaiṣṇavas. If you can do so, you will be able to perform *bhajana* of Śrī Hari without obstacles. If you live your whole life in the *maṭha*, you will be able to do much to benefit yourself and others in the world. Some serve a considerable amount, and some serve little; there is no loss in this. But no one likes aggressive people, for such persons cause unrest.

If you think you can live in the *maṭha* with humility and perform *śrī hari-bhajana*, then you may purchase a ticket to Gauhāṭī Lāmdim and come by bus from Dharmanagara to Āgaratalā.

nitya-śubhākāṅkṣī
Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

29 NOVEMBER, 1954

śrī śrī guru-gaurāṅga jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Jagādhari, Ambālā

I firstly offer innumerable prostrated obeisances to the feet of a great devotee of the Lord.

I received your gracious letter, dated 24 November, 1954, the day before yesterday.

I understand that you went to Śrīdhāma Māyāpura for Bābājī Mahārāja's festival. I also came to know of the various other matters concerning that place. Being unqualified, I have been striving in vain to preach the glories of Śrī Hari. This is not a lie. As even a dwarf may want to grab hold of the moon, my talkative ventures are not unnatural, though it is possible only for a *śuddha-bhakta*, or pure devotee, to spread devotion to Śrī Hari. Although *bhakti* for Śrī Hari is extremely rare, even a person like myself, who is absorbed in the objects of the senses and whose senses are thus out of control, can harbor a greed for that sublime objective and strive to attain it. By the strength of the Vaiṣṇavas' affectionate blessings and by relying on the grace of *śrī gurudeva* and Śrī Gaurasundara, who are supremely compassionate, I too will be able to conquer *māyā* and nurture aspirations to fuel the fulfillment of *śrī guru* and Gaurāṅga's cherished desires.

Pretending to be a *guru* is the same as betraying one's own *guru*. However, it seems to me that pretending to be a disciple and trying to be a disciple does not fall in the category of such maliciousness. If the sixty-four limbs of *bhakti* outlined in Śrī Caitanya-*caritāmṛta* and described in *Bhakti-rasāmṛta-sindhu* were applicable only to perfected beings, those sixty-four limbs of

bhakti would not have been described in the context of *sādhana-bhakti*.

I am a foolish person. I do not understand the purports of scripture very well. Still, despite the little I have understood, I am eligible to strive for the welfare of my soul as much as my capacity permits. The best of the best of śrī *gurudeva*'s devotees will fulfill the most cherished of his cherished desires. As for unfortunate individuals such as myself, who simply bear the title of disciple, what else can we unworthy failures accomplish other than a semblance of service and offences made in the course of said service as dictated by our lack of qualification? If my affectionate godbrothers and śrī *gurudeva* have mercy on me, I will be able to cast far away my offenses to śrī *nāma* and offenses committed while serving, and thus become capable of preoccupying my very soul exclusively in the service of śrī *guru* and Gaurāṅga.

Śrī Hanumān-jī uprooted huge, towering mountains to bridge the ocean in the service of Śrī Rāma. At the same time, as her ability permitted, a chipmunk put her heart and soul into serving that cause—the bridge—by rolling in the sand and shaking it onto the walkway.

You are affectionate to me, and so my constant prayer to you is that I may not commit offenses to Vaiṣṇavas and be able to offer myself exclusively, like an oblation to the sacrificial flame, to the service of śrī *guru* and Gaurāṅga.

I was, prior to the fact, totally unaware of the festival held at Śrīmān Govinda dāsa's house in honor of my birthday on Śrī Utthāna Ekādaśī. Although I have no right to obstruct him in rendering this service since he regards it as his practice of *bhakti*, I do think it would be better if he were prudent and considerate of the situation and did not hold such festivals. It is only wise to act according to time, place and circumstance. I do not think that the prominent Vaiṣṇavas of our *maṭha* would be satisfied by such a festival. As much as possible, we ought to anticipate which of our endeavors may prove dissatisfactory to

the distinguished Vaiṣṇavas and proceed with caution in that regard. That is the intelligent thing to do. Whatever happens, “*avaśyam-eva bhoktavyaṁ kṛtaṁ karma śubhāśubham*—one must endure both the favorable and detrimental results of one’s actions” (*Brahma-vaivarta Purāṇa*, 33.45).

I do not understand: Is your financial situation so dire that you will have to seek work again, even though you have already retired from your career? Too much ambition simply causes anxiety and unrest. It is prudent to strive to become free from desire. You have been traversing this journey of worldly householder life for quite some time now. You have cared for your children, raised them and, to every extent possible, provided them an education. Now, if you can get your youngest daughter married, the burden of worldly obligations on your shoulders will be significantly lighter. You should not neglect the responsibility you still have toward your wife. If it is not absolutely necessary—if you are simply hoping for more financial freedom—what is the point in seeking new employment? If you know you are definitely in need, then certainly go ahead and endeavor as you must.

*saṁsāra-taṭini- srota nahe śeṣa,
maraṇa nikaṭe ghora
saba samāpiyā bhajibô tomāya
e āśā biphala mora*

Śaraṇāgati (Daiṇya, 3.5)

The current of the river of material existence knows no end. Ghastly death looms near. My hope that I would first conclude all my obligations before worshipping You has proven fruitless.

*saṁsāra nirvāha kôri’ jâbô âmi vṛndāvana
ṛṇa-traya śodhibāre kôritechi su-ḷatana
henô āśāya nâhi prayojana*

I thought I would carry out my material life and then go to Vṛndāvana. I made concerted efforts to fulfill my life’s three debts². There is no purpose to such hopes.

2 Debts to the great sages, debts to the demigods and debts to one’s father.

*emôna durāsā-vaśe, jābe prāṇa avāśeṣe
nā hōibe dīna-bandhura-caraṇa-sevana*

These hopes have driven my life to its end. I will not be able to serve the lotus feet of He who is the friend of the fallen.

*jadi sumāṅgala cāo, sadā kṛṣṇa nāma gāo
grhe thākô vane thākô ithe tarka akāraṇa*

Kalyāṇa-kalpataru (2.14.3–5)

If you want true auspiciousness, always chant the name of Kṛṣṇa. It is pointless to debate whether one should stay at home or go live in the forest.

Surely, you recall the abovementioned instructions of Śrīla Bhaktivinoda Ṭhākura. I do not think it would be too bad an idea to take up some service at the Ṭhākura Bhaktivinoda Institute and, in a calm, peaceful and tolerant manner, live in Śrīdhāma Māyāpura. Both husband and wife can stay there and endeavor in their *bhajana*. But remember, if you do not have perseverance and tolerance, it will be impossible to stay anywhere for long. If you are living in the *dhāma* and performing *bhajana*, I think it is possible you will very quickly obtain a house for your use. Besides that, it would be good if you could cheaply procure some land in the fields next to the school. Although most of the land in that field becomes flooded during the rainy season, it would be good to have some land in Śrīdhāma.

I do not think it is possible for two conscious entities to live together without tolerance of each other's differences. By "tolerance of each other's differences," I mean trying to understand what makes the other person happy or sad. If you cannot figure out what accommodates others and what inconveniences them, and if you are only really interested in your own mundane needs, then even if you are trying to be religious, it will never give you peace—not without conflict. If you do not have an extremely firm conviction in your goal and a profound craving for it, then you will surely see a lack of perseverance and tolerance in your performance of *sādhana*.

From such intolerance and instability, mutual disturbance and conflict are inevitable. It seems rather pointless to me to try to turn people totally favorable to our tastes. I believe that adjusting oneself to the world and trying to move along [in spiritual life], but without deviating even a bit from one's spiritual path, is favorable to one's ultimate spiritual well-being. We will have to make adjustments in both direct and indirect ways.

Our lifespans are dwindling and our senses are becoming dull. We must not delay any longer. It is imperative that we immediately make an urgent, concerted effort to cultivate what is favorable to Śrī Kṛṣṇa. Practicing *bhajana* imbued with the mood of separation (*vipralambha-rasa*) is the highest path. I therefore maintain that our essential duty is to become *niṣkiñcana*³, engage in the service of śrī *guru* and Gaurāṅga and apply our hearts and souls to the best of our abilities. We have been executing our material, worldly duties for a very long time. We should no longer devote too much time or energy in that regard, but rather as little as possible. It is crucial that we dedicate most of our time and energy to seeking the mercy of śrī *guru* and Gaurāṅga and to remaining engaged in the service of Śrī Gaura-Kṛṣṇa.

Please share the contents and news of this letter with your wife, as well.

śrī *gaura-jana-kiñkara*

An insignificant servant of Śrī Gaura's associates,
Śrī Bhakti Dayita Mādhava

3 In the literal sense, *niṣkiñcana* means "materially destitute." In a devotional context, however, it means "accepting Bhagavān and śrī *guru* as one's only wealth."

15 OCTOBER, 1960

śrī śrī guru-gaurāṅga jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
Vṛndāvana
15 October, 1960

Dear recipient of my affection,

I understand that you have opened a shop, but have been unable to derive much benefit from it. If Śrī Kṛṣṇa is especially pleased with you, why would He encourage you to enjoy sense objects? He will feed you the savor (*rasa*) of His service and make you indifferent to sense objects. Birth after birth, I have remained as a maggot in the feces of sense objects, yet in this extremely rare human birth, by the mercy of śrī *gurudeva* and Śrī Bhagavān, I have obtained the good fortune of nurturing hopes for rendering service to them, and I therefore do not desire or become excited for any other pleasure. However, if an acquaintance of mine were to come to the spiritual path, only to again become attracted to the flavor (*rasa*) of mundane life, I would be saddened to learn that his past *karma* was unfortunate. If that acquaintance were to not afford me his trust to do so, I would be outwardly unable to lend much of a hand or interfere with his independence. If, however, the causelessly merciful Śrī Gaurahari sees that a beggar such as myself is anguished at heart and thus denies my friend the opportunity to become intoxicated by a desire for sense objects, then I will certainly be happy. Hence, if you can give up your yearning for sense objects and engage yourself one-pointedly in *bhajana* of Śrī Hari, then I will be pleased in all respects. Excessive socialization with individuals who are related to

the *sādhaka* by body is always the cause of *anarthas*, or unwanted proclivities and vices. Even maintaining correspondence with them is not good.

nitya-śubhākāṅkṣī
Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

26 AUGUST, 1968

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
35 Satish Mukherjee Road
Kolkata—26

Dear recipient of my affection,

Those who have dedicated their lives to exclusively performing *bhajana* of Śrī Kṛṣṇa are exceedingly fortunate and blessed. They are trying to maintain their lives according to the desires of Śrī Kṛṣṇa. Wherever such *bhaktas* are able to reside to render Him service, they remain with great delight. It is our independent desires alone that cause us suffering.

The living entity's previous actions shape his nature, and whether good or bad, no one can suddenly give up his nature entirely. *Sādhakas* control their minds by the words of *sādhu*, *sastra* and *śrī guru*. Abiding by the sweet will of one's own mind invokes impediments for *bhajana*. If we sincerely become eager to serve the worshipful Śrī Hari, He will, by all means, arrange for the greatest of opportunities for His service. It was by His will that you went to the Hyderabad *maṭha* and have been rendering service there. You are all very dear to me. If those who are dear to each other live together in the same place, they will all be happy. However, for the service of Mahāprabhu, I have had to give up the happiness of being near those who are dear to me. In your efforts to serve my worshipful masters—*śrī guru* and Gaurāṅga—you have taken up residence in a far-off land. Thus, you have alleviated the pain I feel from being separated from you externally.

nitya-śubhākāṅkṣī
Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

20 MAY, 1972

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
Pāthara-ghāṭi
Hyderabad—2
Andhra Pradesh

Dear recipient of my affection,

Because of the affection of every one of you, I am still alive now and endeavoring to serve my worshipful Lords as far as my limited capacity permits. You have all endured considerable hardship assisting me in my service to my eternally worshipful Lords, and you continue to do so. Naturally, I am indebted to you for this support.

As our bodies, minds, senses and souls are all the property of Śrī Kṛṣṇa, it is most advisable that we protect them and engage them exclusively in His service. No part or duration of our lives is to be engaged in any other activity. It is only if we can wholly and incessantly engage all of our senses in Śrī Kṛṣṇa's service that we can know ourselves to be blessed and fortunate. We must guard against *kanaka* (wealth), *kāminī* (women) and *pratiṣṭhāśā* (the desire for prestige) from ever entering our hearts and cheating us of the joy to be experienced in the association of and service to our most worshipful and beloved Śrī Hari. *Māyā*, the illusory energy, can alter herself in a variety of forms in order to cast the *sādhaka* into testing situations. If we remain exclusively surrendered, Śrī Kṛṣṇa Himself will protect us; no calamity can befall us.

Patience and tolerance are absolutely essential qualities for a *sādhaka*. When one becomes conscious of one's absolute

identity (*svarūpa*) and realizes that *prema*, divine love, for Śrī Kṛṣṇa is one's ultimate goal (*prayojana*), there will remain no dearth of patience or tolerance. Śrī Gaura-Kṛṣṇa is supremely merciful. Therefore, He and those devotees who are surrendered to Him will never have cause for fear in any situation. If ever the notion that we are 'the doer' or the tendency to enjoy becomes strong, then unrest and anxiety will enter our hearts and make them restless. Keep your distance from such vices. Sing the songs of [Śrīla Bhaktivinoda Ṭhākura's] *Śaraṇāgati* and study and reflect on its subject matter. This will bring peace to the heart.

Here in Hyderabad, a foundation has been laid amid a grand ceremony on the *maṭha*'s land. Now, once the plans are approved, construction of the temple and residents' quarters will commence. I wish to return to Kolkata in the month of June.

nitya-śubhākāṅkṣī
Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

12 MAY, 1968

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
35 Satish Mukherjee Road
Kolkata—26
12 May, 1968

Dear recipient of my affection,

I was saddened to learn that your health is not improving in Hyderabad. Sometimes our bodies are well, and sometimes they become ill. That is how it goes. In the midst of such oscillating states of health, wise and intelligent persons strive to serve their eternally worshipful and beloved Lord. Our happiness, distress and circumstances manifest according to the fruits of our own actions. The *sādhaka* must always lead his life cautiously. If you observe any weakness in any of your godbrothers, it is best to interact with them in a wholly compassionate manner that facilitates their escape from the clutches of that weakness. *Sādhakas* stay in the association of *sādhus* and endeavor to perform *bhajana* simply because they find mutual benefit in *sādhu-saṅga*, as expressed in the axiom [found in *Śrī Bhagavad-gītā* (10.9)] “*bodhayantaḥ parasparam—*together, we arrive at enlightenment.” If you observe weakness in another, you must be more cautious regarding yourself. Your example should benefit others.

nitya-śubhākāṅkṣī
Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

8 OCTOBER, 1971

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
Sector 20B
Chandigarh—20

Dear recipient of my affection,

If we can truly understand that all situations and circumstances that come our way are simply the mercy of Śrī Bhagavān, we will no longer have any apprehensions of misfortune or distress. Śrī Bhagavān's gracious hand is everywhere, and He is no one's enemy. In fact, because He is the most beloved friend of all, He is concerned for the true welfare of everyone. And because He is omniscient and omnipotent, what He decrees is truly beneficial for all. Only those acquainted with pure knowledge can appreciate these facts. When countless trials present themselves in the life of a *sādhaka*, the wise thing to do is to endeavor to surpass them. It is important for one to properly understand the third verse of Śrīman Mahāprabhu's instructions.⁴

4

*tṛṇād api sunīcena
taror iva sahiṣṇuna
amāninā mānadena
kīrtaniyaḥ sadā hariḥ*

Śrī Śikṣāṣṭakam (3)

In a humble state of mind, one should consider oneself lower than the straw in the street and be tolerant like a tree. Being devoid of all sense of false prestige, one should be ready to offer all respect to others without desiring respect in return. In such a state, one is eligible to constantly chant *harināma*.

I am happy to know you will be observing *niyama-sevā kārtika-ṽrata* while residing at the lotus feet of the supremely auspicious Śrī Jagannāthadeva and reaping the joy of service to Him. During this time, your main endeavor should be to serve śrī nāma, the Vaiṣṇavas and śrī vigraha more than ever.

nitya-śubhākāṅkṣī
Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

19 JUNE, 1953

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
Gauhāṭī

I firstly offer the utmost respect to a Vaiṣṇava.

I received your kind letter, dated 6 June, 1953. I express my gratitude and am thankful to you for the detailed letter you wrote me out of affection for Śrīmān [REDACTED] dāsa Brahmācārī.

With the hope of obtaining the ultimate objective of life (*paramārtha*), we have come to live in the *maṭha* to be in the association of *sādhus*. The conclusions and conduct of the devotees who dwell in the *maṭha* differ in contrast with those of *karmīs*, who rely on the fruits of their deeds, and *jñānīs*, who pursue knowledge.

A particular mindset or inclination is needed in order to realize that Bhagavān, His devotees and His abode are all transcendental, or in order to try to grasp the truth of Adhokṣaja, He who is beyond the grasp of the senses. A seeker of the ultimate goal has a duty to aim for that sort of inclination, as do his close friends.

Since the existence of an object of Vaikuṅṭha is neither a creation of this mundane material universe nor a figment of the mind's imagination, one's endeavor to gain association of such a divine object through one's material senses is simply another expression of the philosophy of enjoyment (*bhoga-vāda*).

Karmīs persistently employ transcendence, the substance of Vaikuṅṭha, to fuel their gross and subtle gratifications, both worldly and bodily. Unlike the *karmīs'* pretense of serving

Śrī Hari, *guru* and Vaiṣṇavas, the devotees' efforts in spiritual practice are not products of self-conceit. Pure devotees do not honor Ekalavya's devotion to his *guru*.⁵ The *karmīs* receive from the Supreme Lord the result they deserve for this sort of pretense of devotion. The totality of the devotees' efforts is for Kṛṣṇa's pleasure, whereas everything for which the *karmīs* toil is for their own prestige. The two are unlike.

Even if someone disregards Śrīmān [REDACTED] dāsa, he needs to gladly understand it to be the arrangement of his beloved master Śrī Kṛṣṇa and, with a delighted heart, immerse his mind more than ever in performing *kṛṣṇa-bhajana*. I do not think that reading a couple pages of Sanskrit and being able to pronounce two or four verses equates to achieving the ultimate perfection. Even if I try, I cannot find the reason for objection toward accepting the orders and guidance of the Vaiṣṇavas. Śrī Gaurasundara's intimate associates Śrī Svarūpa Dāmodara and Rāya Rāmānanda did not externally reside in Śrī Vraja-maṇḍala, but does that mean they were not rich in *prema-bhakti*? The object of service can, whenever and wherever, manifest according to the servant's inclination to serve. On the other side, a selfish, lusty person's efforts to satisfy his own senses are in the modes of ignorance, passion and goodness. Śrī Hari, who is beyond these modes of material nature, does not manifest in response to such self-serving intentions. Rather, His *māyā*, or illusory energy, which is comprised of a trifecta of influences, deceives those who are given to sense enjoyment. In other words, a form of illusion, composed of the three modes, is fed to their senses.

I cannot believe, even in my dreams, that [REDACTED] dāsa, who is supposedly overwhelmed with love for Śrī Kuṇḍa,

5 Although Ekalavya' *guru-bhakti* is widely accepted as being that of an ideal disciple, his actions were actually opposed to true devotion. When Droṇācārya refused to teach him the science of archery, it was Ekalavya's duty to honor his *guru's* wishes. Instead, such a concept of obedience did not even enter his mind; he began his study of archery, anyway.

will die if he leaves Śrī Rādhā-kuṇḍa for even a second. His life airs have not left him during his travels to Gwālīor to take his exams or to Agra to collect donations, so I do not think it befits him to whine about potentially leaving his body due to the Vaiṣṇavas' order to serve the devotees and Bhagavān in another maṭha. If a person eats heavily, then he will be unable to digest his food and will find himself in an agonizing condition. Similarly, when unqualified persons listen to lofty, elevated concepts of the devotional scriptures, they assimilate them poorly, which presents a state of agitation. If [REDACTED] dāsa fervently submits himself at the feet of Śrīla Bhaktivinoda Ṭhākura and tries for some time to study and understand the songs written in Śrīla Bhaktivinoda Ṭhākura's Śaraṅgati, then by the mercy of śrī vinoda-vāṇī—the divine message of Ṭhākura Bhaktivinoda—he will gradually realize the error of his ways and try to rectify them, thus enabling himself to advance on the path of bhakti.

I am not particularly keen on relieving him of his services in Kuñja-bihārī Maṭha or sending him somewhere away from Śrī Rādhā-kuṇḍa; there is no point in doing so. However, I do consider serving the Vaiṣṇavas and obeying their orders to be my means of spiritual attainment. So, if they want to relocate him, I cannot have any desire to object. A sincere devotee's unconditional devotion is incessant; no one can ever stop it. Bhagavān Himself forever protects and nurtures His own. A devotee has no cause for fear. Even if someone wrongs us, we should not wish harm upon him, even by mistake. Normally, it is our previous actions that invoke our present and future conditions. Thus, if you would like, you may explain what I have said to Śrīman [REDACTED] dāsa. He may either initiate a written correspondence or have an in-person discussion with Śrīpāda [REDACTED] and Śrīpāda [REDACTED] Prabhu, and he may rectify his own behavior and stay wherever he finds the

opportunity to advance in *hari-bhajana*, study the scriptures and so on. I do not disapprove if he engages himself in this way. If you are clever, you are obliged to rectify undesirable situations by identifying their root cause.

nitya-śubhākāṅkṣī
Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

23 DECEMBER, 1978

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
35 Satish Mukherjee Road
Kolkata—26

I firstly offer innumerable prostrated obeisance to the lotus feet of a great devotee of the Lord.

I received your gracious letter, dated 16 December, 1978.

You have instructed me to perform *bhajana* in a secluded place. This is an expression of your causeless mercy upon me.

Śrīla Prabhupāda, being extremely merciful, imparted many instructions, both indirectly and directly. Given my shortcomings, I have tried, and continue to try, to follow those teachings as much as possible, as well as whatever I had the good fortune of hearing from him personally. “*Hṛṣīkeṇa hṛṣīkeśa sevanaṁ bhaktir-ucyate*—Serving Hṛṣīkeśa, the Lord of the senses, with all one’s senses constitutes *bhakti*.”

For a restless person like me, a person who has not conquered his senses—and on top of that, whose mind is absorbed in sense objects—the most appropriate thing to do is to serve Śrī Kṛṣṇa and *kārṣṇa*, all that pertains to Kṛṣṇa, with all of my senses, at each and every moment, whole-heartedly and with everything I have. Śrīla Prabhupāda once desired to send *pūjyapāda* Bhakti Hṛdaya Vana Mahārāja and me all over the world to propagate the message of Śrī Gaura-Kṛṣṇa and the specialty of Śrīla Prabhupāda’s teachings. It is only proper for me to stay in the association of Vaiṣṇavas and serve their worshipful Śrī Bhagavān. If Śrī Kṛṣṇa, Śrī Gaurasundara and Śrīla Prabhupāda have some other desire, I will instead do that and

consider myself blessed. May my divergent desires not become powerful. A person such as myself has many vices, both manifest and latent. It is only if the devotees and Bhagavān are merciful to me and if I am able to sincerely offer my soul to their service that there exists a possibility of my deliverance from the grip of said vices. I am elated to know you are thinking of my welfare, and for that I am indebted to your lotus feet.

Mercifully accept this servant's prostrated obeisance.

In this way, I conclude—

dāsābhāsa

A semblance of a servant,
Śrī Bhakti Dayita Mādhava

31 OCTOBER, 1978

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
Mathurā Road
P.O. Vṛndāvana, Mathurā

Dear recipient of my affection,

I received a telegram from you, dated 28 October, 1978, in which you sought my permission to enter into a disquieting matter. As a result of so much piety you previously accumulated, you did not become maddened by indulgence at a young age, and you began striving to perform *śrī hari-bhajana*. [But now] I do not understand what sort of *vaiṣṇava-aparādha* you have committed that has caused you to find the desire for sense objects so compelling. Whatever the case, you are now seeking my permission to enter the blind well of sense enjoyment. As long as I haven't lost my head, how could I tell a devotee, a *sādhaka*, to give up the association of saintly persons, which is favorable to *bhajana*, and surround himself with sense objects?

Anyway, think it over properly and make your deliberations. Make an arrangement that will allow you to perform *śrī kṛṣṇa-bhajana*, so that the welfare of your soul may be obtained. There must have been a very urgent matter that befell for you to have sent me a telegram requesting my permission. When the worm of enjoyment bites one's mind, it destroys one's concept of right and wrong. Due to my own *karma*, I have fallen ill since the first day of *parikramā* in Mathurā. The doctor has sent me here from Govardhana with Bhārati Mahārāja and two *brahmacārīs*. May the compassionate Śrī Gaurahari have mercy on you. Know that

you have my affectionate blessings. The pilgrims will return to their respective homes on 15 November.

In this way, I conclude—
nitya-śubhākāṅkṣī
Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

18 SEPTEMBER, 1974

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Āśrama
Gaura-vāta-sāhī
P.O. Purī

Dear recipient of my affection,

I have received your letter, dated 11 September, 1974. I have not observed any particular shortcoming in you that is opposed to the path of *bhakti*. In fact, I have developed feelings of possessive affection for you, so I am unenthusiastic about allowing you to return home. Once you return home, your heart will be affected first by its proximity to sense objects, and then by the association of sense enjoyers. By this, your consciousness will become polluted and Śrī Bhagavān will be pushed far away. It is because I am reminded of the words “*sva-karma-phala-bhūk pumān*—man receives the fruits of his actions” that I do not wish to advise you to return home. I don’t think the desires of a weak person such as I will benefit you at all, and I therefore wish to tell you to do whatever you think is truly beneficial for you. [Śrī Caitanya-*caritāmṛta* (*Antya-līlā*, 6.40) states,] “*janma-dātā pitā nāre prārabdha khaṇḍāite*—the father who gives you birth [or in other words, “I, who have given you a second birth by bestowing upon you *dikṣā*”] cannot destroy your *prārabdha-karma*, the accumulated results of your past actions.” These are my thoughts; I will now remain silent on the matter. I can only pray that Śrī Gaurahari blesses you with auspiciousness.

For now, I will try to stay here in the vicinity of Śrī Jagannātha's splendid feet for some days. Know that I am bestowing my affectionate blessings upon you all.

In this way, I conclude—
nitya-śubhākāṅkṣī
Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

3 AUGUST, 1966

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
86A Rāsabihārī Avenue
Kolkata—26

Dear recipient of my affection,

I received your letter dated 31 July, 1966. I am distressed at the news that you are unwell. Still, all we can say is that our previous actions are responsible for our woes and ills. We cannot direct our blame or anger toward anyone else. We must surely endure the fruits of our actions while maintaining an attitude of forbearance.

At present, I am acquainted with a very friendly doctor in Tejapūra. No doubt you would benefit greatly from his caring service. If you find yourself not engaged in any specific service after Jhūlana-yātrā, I think you may come back to Kolkata with Giri Mahārāja. It wouldn't be a bad idea to visit some places in Bangladesh [to arrange programs and inspire people to join us] for Śrī Vraja-maṇḍala parikramā. Do not become fearful about your illness. Whatever treatment you require will assuredly be arranged by the maṭha. Even still, the patient must control the greed of his tongue to fend off illness. In order to not fall sick, you will have to adopt caution with regard to your eating habits.

Know that I am bestowing my affectionate blessings on you all.

In this way, I conclude—
nitya-śubhākāṅkṣī
Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

8 APRIL, 1978

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
35 Satish Mukherjee Road
Kolkata—26

Dear recipient of my affection,

Yesterday, I received your letter, dated 3 April, 1978, after returning from Ānanda-ghara to Kolkata. I am happy and comforted in the knowledge that everyone reached the Āgaratalā maṭha without any trouble.

There are many devout individuals in Āgaratalā. Your sincere and virtuous conduct permeates your cultivation and preaching of *bhakti*. I hope that this will eventually result in the pious people there developing in you all a steadily increasing faith, and that you all will eagerly strive to employ every means to expand the scope of the services of the maṭha.

We have renounced our homes and come to the maṭha in the hope of engaging our bodies, minds and words exclusively in the service of Śrī Hari, and also with the aspiration to absorb our hearts, to the greatest degree, in Śrī Kṛṣṇa's lotus feet. We ought to constantly strive to fulfill the purpose of our lives. We beg for alms, preach and converse with others about spiritual life for the express purpose of immersing ourselves and others, in ever-increasing measure, in the service of Śrī Kṛṣṇa's lotus feet. We have no ambition other than this. A *sādhaka's* vow is to keep himself engaged in the service of Śrī Kṛṣṇa in all respects.

Many people here are seeking copies of Śrī Caitanya-caritāmṛta. But in today's market, if we want to print a thousand copies, then the cost of paper, printing and binding is not

possibly less than forty or fifty thousand rupees. If you can, try to find someone who can offer some significant support in printing Śrī Caitanya-caritāmṛta.

The day after tomorrow, I will travel to Chandigarh, where I will remain until the 19th, after which I will visit Jālandhara from the 20th to the 25th. I will notify you later about my future plans. Most likely, I will be going to Puri after visiting Hyderabad in the first week of June. After that, if possible, I would like to pay a visit to Āgaratalā, as well.

Know that I am bestowing my affectionate blessings upon you all.

nitya-śubhākāṅkṣī
Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

17 MAY, 1977

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
Hyderabad—2
Andhra Pradesh

Dear recipient of my affection,

When I reached here today, I received your letter, dated 15 May, 1977, which you had sent through someone. I came to know something of the news concerning Purī. We certainly have to endure the fruits of our previous actions. Otherwise, this sort of obstacle [described in your letter] is unimaginable in the context of such a grand spiritual undertaking. There is no benefit in blaming others. The fruits of our own previous actions may be the cause of this, or perhaps śrī guru and Gaurāṅga are testing our determination. Whatever the case, you must accept this sort of disturbance with an unwavering heart for the sake of establishing the service of Śrīla Prabhupāda, Śrī Gaurasundara and Śrī Śrī Rādhā-Kṛṣṇa there [in Purī] and spreading Their glories. With fortitude and tolerance, we must all adopt conviction in our services, so that we may all pass this test.

On the morning of 26 May, fourteen of us will be traveling. Among us, Tīrtha Mahārāja, Anaṅga-mohana, Giri Mahārāja, Bhāratī Mahārāja, Madana, Pareśānubhava and I may possibly get down from the East Coast Express at Khurdā Road on the morning of the twenty-eighth and arrive in Purī via Howrah-Purī Express. One or two more people may also come. There is no chance of us staying there long.

If you have received my telegram and not yet visited the metalsmith, then go to the metalsmith immediately after reading this letter and tell him to kindly finish painting and decorating the deities. The work should be of excellent quality and permanent, but it should be done quickly, so that as soon as we reach there, we can travel to Kolkata with Them by train. If they cannot make the crowns out of cork, then there is no need to make them. If they are able to, then we will carry them with us, in which case they will need to be packed well. We will try to book tickets for a flight out of Kolkata. I want to reach Āgaratalā with the deities before Snāna-yātrā. The facility to take the śrī vigraha in a big box on a plane is not always available. If They go by motor transport, it will take a very long time. We will discuss other matters in person. Know that you all have my heartfelt blessings.

In this way, I conclude—

nitya-śubhākāṅkṣī

Your eternal well-wisher,

Śrī Bhakti Dayita Mādhava

17 AUGUST, 1977

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
Deoyān Deuḍī
Andhra Pradesh

Dear recipient of my affection,

I received your letter, dated 11 August, 1977, and was saddened to learn of that person's aggressive nature. This is no fault of his own. Our efforts to engage such an uneducated, ill-mannered individual to walk the path of auspiciousness in the service of Śrī Hari, guru and Vaiṣṇavas are done with the noble intention that if not *bhakti*, he may at least finally accrue spiritual merit (*śukṛti*) favorable to *bhakti*. Still, if he exhibits disrespectful behavior, we should understand it to be due to our own weakness and incompetence in properly engaging him. I am saddened, because it is our fault we let such a person live in the *maṭha*. You all are compassionate and forgiving. If you can forgive him, then you are free to do so and engage him in service. But even if you forgive him, you will have to induce him to seek forgiveness from Nityānanda dāsa and Nanī-gopāla dāsa. They are Vaiṣṇavas and are merciful; they can forgive him. If he seeks forgiveness and they forgive him, you may keep him in Āgaratalā for the time being. He is a man of many talents. He can play *mṛdaṅga*, perform *kīrtana*, cook, collect alms and work in the garden. Right now, it is not possible to send another *sevaka* in his stead. If you think it is absolutely necessary to send him elsewhere, give him bus and train fare and send him with a letter to the Gauhāṭī *maṭha*. Understand that it will not be at all possible to send a new *sevaka* in his stead. Please do not keep

urging me repeatedly to do so. Those of you who stay there must manage all the services yourselves.

I had come down with a fever at the time I received your letter last night. This morning, I sent you this telegram, as quoted below:

[REDACTED] Mahārāja
Śrī Caitanya Gauḍīya Maṭha
Āgartalā

Let [REDACTED] pray apology from Nityānanda, Nani-gopāla and serve there, otherwise send him to the Gauhātī maṭha via train.

—Mādhava

With Madana, I brought my frail body here on the morning of the 14th from Vṛndāvana via Delhi to render some special services for the maṭha. They have developed the station quite a bit.

There was a huge procession on the 15th, Independence Day, with a large crowd of people, as well as a band and a kīrtana party. They sat me atop a throne on a float with an umbrella, fanned me with a cāmara and took me to the inauguration of a new mill. The only gain was superficial honor. Nothing was achieved in regard to the maṭha's service. The day after tomorrow, I will go with Madana on the Delhi Express and arrive at Mathurā Junction at around 3:00AM on the 21st. We will wait at the station for a few hours before arriving in Vṛndāvana around 8:30 or 9:00 in the morning.

Śrī Tīrtha Mahārāja will be in Mathurā with Bhāratī Mahārāja on the 17th for some much-needed work. He has his ticket booked to go to Kolkata on the 18th. He has to be in Purī by 21 August.

Urgent news came from Chandigarh requesting me to go there for a few days to negotiate with the government and come to a resolution pertaining to the land. Tīrtha Mahārāja has also left. I have been unable to decide what to do. Also, in Dehradun,

the devotees have given an advance on the land for the *maṭha*. They too have asked me to go there soon to make a final decision on the matter. Our program is to stay in the *maṭhas* in Vṛndāvana and Kolkata for Jhūlana and Janmāṣṭamī, respectively. Many people will visit the *maṭhas*.

Know that I am bestowing my affectionate blessing upon you all. How is Gopāla De? I have been worried about him. There are only six *sevakas* in this *maṭha* and it is a big temple. It needs more *sevakas*.

In this way, I conclude—

nitya-śubhākāṅkṣī

Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

22 NOVEMBER, 1973

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Bhuvaneśvara
Orissa

Dear recipient of my affection,

I received the letter you sent me, dated 5 November, 1973, in Purī. I was delayed in sending an acknowledgement, because I was busy. All the matters you addressed in your letter are favorable to *bhakti*. Efforts to serve devotees and the Lord as outlined in the scriptures constitute *vaidhi-sādhana-bhakti*, the regulative practice of devotion. In the course of this process, it is possible the *sādhaka's* mistakes and transgressions may remain. If he has a sincere longing to serve and a formidable intention to attain the Lord, he will be able to determine where and how he has erred and transgressed. An arrogant person is unqualified for *bhakti*. This is because *bhakti* cannot appear without surrender, and an arrogant person can never truly surrender. From time to time, such a person simply puts on a one-act show of surrender to achieve his own ends. Recognizing one's own disqualification—or in other words, humility—is a very necessary quality for surrender. “*Na hi kalyāṇa-kṛt kaścid-durgatiṁ tāt gacchati*—A person who does good is never destined a bad fate.”

The moment a person perceives trouble in his heart, he should fervently call out to Bhagavān at the top of his voice; the Lord will certainly assist as is appropriate.

Nineteen of us went to Kaṭaka. We rented a famous hall there for three days—the 16th, 17th and 18th—and invited various distinguished individuals as guests and chairmen.

In their presence, we managed to perform *kīrtana* of Śrīla Prabhupāda's pastimes and the specialty of his teachings. From there, *pūjyapāda* Paramahaṁsa Mahārāja, Sāgara Mahārāja and Acyutānanda Brahmācārī went to Bāleśvara, and the other sixteen of us were invited to come to Bhuvaneśvara. Today, our three-day assembly will conclude here. Tomorrow, fifteen of us will go to Bāleśvara, where there will be an assembly in the town hall on the 24th and 25th. On the 26th, there will be an assembly in Uḍālā [a town in the Mayūrabhanja district]. On the 27th and 28th, there will be another assembly at Bāripadā, the capital of Mayūrabhanja. People have told us in advance to set up the gathering in all of these places. On 30 November, I will go to the Bāgāḍiyā Dharmāśālā in Purī with Tirtha Mahārāja and five or six other people.

Please inform Śrīmān Viṣṇudāsa and the others of my message. Know that I am bestowing my affectionate blessings upon you all. Everything else here is fine.

In this way, I conclude—

nitya-śubhākāṅkṣī

Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

25 OCTOBER, 1974

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Bāgāḍiyā Dharmaśālā
P.O. & Dist: Purī

Dear recipient of my affection,

I received your letter, dated 19 October, 1974, yesterday afternoon.

We arrived at the *dharmaśālā* this morning, and will stay here until 29 November. I have included the address above. [I understand] you desire to come to Purī. There is nothing wrong with this. But the tenants in the houses⁶ we bought for our *maṭha* here in Purī have still not vacated, and so we must now file a case against them by which they will be forced to leave the premises.

So, there is no point in you coming here just yet. For now, serve well in the Gwālapāḍā *maṭha*. Serve according to the instructions of Śrīmān Giri Mahārāja. Do not go to your home again and again simply because it is nearby. It does not look good at all; it is inappropriate. You should not wander outside the *maṭha* as you please, nor should you travel. For now, during the time of *niyama-sevā*⁷, you should regularly give class, perform *kīrtana* and engage in *śravaṇa* (hearing) or any other services. You should also exert a concerted effort in serving the deities.

If the conditioned soul acts according to his own whims, he will not meet with auspiciousness. That is why we live in the *maṭha*: to carry out our lives according to the ordinances of

6 This refers to the houses standing on the site of Śrīla Prabhupāda's birthplace at that time.

7 The month of Kārtika, in which one's service is performed in a regulated manner.

scripture under the shelter of śrīgurudeva and in the association of sādhus. Therefore, you too should make your life a success by acting according to the guidance of sādhus and scripture.

Today, there are twenty-six of us here. Tomorrow, another seventy or eighty will come. Know that everyone there has my affectionate blessings.

In this way, I conclude—
nitya-śubhākāṅkṣī
Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

28 JANUARY, 1978

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
35 Satish Mukherjee Road
Kolkata—26

Dear recipient of my well-wishes,

A person naturally develops possessiveness and attachment to that in which he invests his energy, faculties and resources. If a person engages his body, mind, words and resources for Śrī Hari—who is *saccidānanda*, or composed of eternity, consciousness and bliss—then he is bound to gradually develop attachment for Śrī Hari. It is only when he renounces all other desires and engages in such service that he will become immersed in the Lord and attain His association. If he employs his body, mind and words for the sake of the Supreme Lord, the source of topmost bliss, he is certain to attain good fortune. True association with true *sādhus* is absolutely essential for those seeking auspiciousness. A man's inclinations arise from the company he keeps. That is why bad association is always to be rejected. In the absence of *sādhus*, one must study the scriptures, sincerely give up other hankerings and cry out to Śrī Kṛṣṇa. Then, one's heart will be cleansed and, by His mercy, the path to attain Him will become easily accessible.

Know that I am bestowing my affectionate blessings upon you all.

In this way, I conclude—
śubhākāñkṣī
Your well-wisher,
Śrī Bhakti Dayita Mādhava

4 APRIL, 1978

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Ānandapura
Medinīpura District

Dear recipient of my affection,

I received your letter, dated 28 March, 1978, but because I answered other letters first, your letter became buried beneath a stack of letters to which I was responding, and I was thus unable to reply until now. I was very happy to receive your update. It delighted me supremely that you and a number of *sevakas* endeavored sincerely together to hold a special festival to commemorate Śrī Gaura's appearance with the help of the local pious people. If one's efforts to serve are sincere, Bhagavān is eager to accept that service. An honest and sincere propensity to serve always increases the pleasure of the devotees and Bhagavān. You also received a sizeable amount of donations, in both goods and money. Do not be remiss in inviting officers and wealthy persons to such festivals and special religious assemblies. The respectable, esteemed members of society do not expect honor, good food and nice accommodations from *sādhus*; rather, they are pleased by such affectionate dealings. I therefore hope that, by the efforts of you all, the pious and the highly educated, philosophically-inclined residents of the state of Tripura will soon realize the specialty of Śrī Caitanya Mahāprabhu's grace and render service to the *maṭha* in all respects.

In this way, I conlude—
nitya-śubhākāṅkṣī
Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

26 OCTOBER, 1976

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
Grand Road, Puri

Dear recipient of my affection,

[REDACTED] Mahārāja, I received your letter, dated 20 October. I was saddened to read what was published in Āgaratalā's *Dainika Saṁvāda* newspaper. Certain malicious individuals write this sort of statement with the intent to rouse among the public misgivings and mistrust toward the *maṭha*. If we remain virtuous and affectionate toward the general public, and if the *maṭha*'s *sevakas* behave properly with them, the people of the world will become pleased to observe the *sevakas*' fixedness in *sādhana-bhajana* and their virtuous natures, and will thus praise them. Nevertheless, Śrī Maṅgala-nīlaya Brahmācārī has written an article in response, using gentle language, in order to open the eyes of the general public. He has submitted this article to three different newspapers—*Dainika Saṁvāda*, *Jāgaraṇa* and one other—through registered post. He has sent a copy to the *maṭha*, so that you may be aware of all that is going on. Please continuously check whether Śrīmān Maṅgala-nīlaya Brahmācārī's article has been published in *Dainika Saṁvāda* and other newspapers. If it is published, then procure a few copies—one for here, one for the head office in Kolkata and two or three copies for the Āgaratalā *maṭha*. We will not foster enmity toward anyone.

I was happy and enthused to hear news of the princess Kamalā Prabhā Devī.

If I am not obliged to go Lucknow right away, then I wish to go to Āgaratalā as soon as possible in November. Is there a new brick kiln being set up there? Convey my affectionate blessings to the *sevakas* of the *maṭha*. Everything else here is fine. I will return to Kolkata by 8 November, 1976.

In this way, I conclude—

śubhākāṅkṣī

Your well-wisher,

Śrī Bhakti Dayita Mādhava

18 FEBRUARY, 1969

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
Paṭana Bazaar
Guwahātī

Dear recipient of my affection,

Śrī [REDACTED] dāsa, I was delayed in receiving the letter you sent on the first of the month of Māgha (January-February), because I was not in Kolkata, but traveling around to many places.

There is a possibility that many pilgrims will gather for Śrī Navadvīpa-dhāma *parikramā* this time. On top of that, someone or some persons have spread a false rumor about there being a Kumbha festival in Navadvīpa, and so there was a big crowd of people there. This confusion has occurred because ordinary folk do not know that the Kumbha festival takes place not in Bengal, but rather only in Haridvāra, Prayāga, Ujjain and Nāsika.

Regardless, Śrī Navadvīpa-dhāma *parikramā* will surely happen. Accommodations are being prepared for the pilgrims. The costs of bamboo, hay and labor have increased. Not only that, but food costs have also risen. Previously, pilgrims paid no specific fee to participate in this *parikramā*. However, this time, any pilgrim who comes must pay at least ten rupees up front and bring a contribution of two kilograms of rice. They must also first procure tickets. At many places during the *parikramā*, the devotees and general pilgrims cannot find places to sit, because locals arrive early to occupy the available places and take *prasāda*. For this reason, we will give all pilgrims tickets this time. Without a ticketing system, it will not be possible for us to serve people *prasāda* or provide pilgrims with a place to stay.

You may make arrangements according to these guidelines and come along with the others. You are always welcome, and since you play *mṛdaṅga*, perform *kīrtana* and render other services for the *maṭha* to the best of your ability, you will not be charged anything. If any other *mṛdaṅga* players come with their own *mṛdaṅgas* and go out every day during the *parikramā* and for *nagara-saṅkīrtana*, they too will not be charged. Otherwise, everyone must purchase tickets.

Know that I am bestowing my affectionate blessings upon you all. I will return to Kolkata tomorrow by air. In order to perform the *parikramā*, pilgrims must reach our *maṭha* in Śrī Māyāpura by 25 February.

In this way, I conclude—
nitya-śubhākāṅkṣī
 Your eternal well-wisher,
 Śrī Bhakti Dayita Mādhava

20 DECEMBER, 1978

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍiya Maṭha
35 Satish Mukherjee Road Kolkata—26

Dear recipient of my affection,

I received your letter, dated 11 December, 1978.

No one's perishable body will last forever. Sooner or later, we will all inevitably drop dead. Do not give much thought to it, and do not allow your mother-in-law to worry too much, either. It is my wish that those who have affection for me should abandon other hankerings and incessantly—or as much as possible—sing of and remember Śrī Kṛṣṇa's names and form. This in itself will amount to service to me and bring me happiness. I am forever indebted to those who have assisted me by dedicating their vitality, wealth, intelligence and words in fulfilling the cherished wishes of my śrī gurudeva. I have firm conviction that śrī gurudeva and Śrī Bhagavān are merciful. Śrī Hari will surely have mercy on such persons. My prayer is for all to constantly chant śrī harināma sincerely with all their heart. The holy name of Śrī Hari and Śrī Hari Himself are non-different. You will gradually realize this fact. Once you have realized Śrī Hari, you will cease to experience sorrow.

Know that I am bestowing my affectionate blessing upon you all. We will celebrate the annual deity installation festival with a Ratha-yātrā procession and daily assemblies here in the Kolkata maṭha from 11 January until 15 January. I will stay here for now.

In this way, I conclude—
nitya-śubhākāṅkṣī
Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

22 SEPTEMBER, 1947

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

c/o Śrī Cintāharaṇa Pāṭagiri
P.O. Sarabhoga
District—Kāmarūpa, Āssām

[Śrī Mahātmā Gāndhī,]
I entreat you with the utmost respect:

Respected Mahātmā-jī, I have long heard of your countless virtues and hoped to meet and converse with you in person. However, amid this nation's various grievous circumstances, the citizens of this nation believe that flawless arrangements regarding national matters cannot be made without the counsel of such an unparalleled leader as yourself. You are always surrounded by diplomats and politicians. I am an unprivileged person, totally ignorant of politics. Thus, I have never had the courage to bother you by meeting you in person. Reminded that this life is fickle and reckoning that it would be a rare event to be granted the opportunity to meet a leader of your caliber, this mendicant, who is enthralled by your seemingly endless qualifications, could not contain his urge to submit a few matters to you in brief. I would be deeply grateful if you were to accept receipt of my letter, try to understand my heart from the subject matter below, and grant me as impartial a response as possible.

It is impossible to find regard for the unbiased truth in those who hanker for riches (*kanaka*), women (*kāminī*) and prestige (*pratiṣṭhā*) or those who long to attain religiosity (*dharma*), wealth (*artha*), pleasure (*kāma*) and salvation (*mokṣa*). I hope—and am sure—you do not care much for these vices or these four attainments. Though many leaders will profess regard

for various principles in order to garner the affection of the public, they cannot be factually dedicated to the truth. It is impossible for them to help the living entities in the true sense. This is because they do not properly deliberate on the subject of their own welfare, and therefore continue to cheat others of their welfare, as well. Bluntly put, giving up pleasures is not true renunciation.

Our nation is almost independent. Seeing the state of the country, especially the moral inadequacy of the current political climate, it occurs to me that every virtuous person is in anguish. We do not consider the country to be comprised of simply land and water. If this were so, the venture of independence would be meaningless. We know the country to consist of a few human beings for whom all this struggle for independence has been undertaken. If we understand that the nation consists not of simply water and soil, but [primarily] of humans, then we must surely identify such persons not as their gross and subtle coverings, but as consciousness—the soul—present therein. If the soul's purpose for existing were the body, then bodily goals would be the main objective, or personal interest, of human existence. Because the body exists to fulfill the purposes of the soul and because there is an abundance of bodies—that is, the 8.4 million species of life on this planet—available according to one's *karma*, it is only natural that the motive of the soul be of greatest concern for every person, the nation and in fact the entire Earth.

The living entities' conditional, affected natures—which arose due to some particular reason—are not the eternal disposition of those souls who have adopted the human form. That which is unnatural can never provide eternal happiness. If one accepts that the meaning of the word *sva* refers to only the body and mind, and that *tadadhīnatā* (dependence on the body and mind) refers only to the greed of the gross bodily senses or the penchants of the subtle, mental faculties, then no one—in any era—can expect the possibility of attaining happiness or peace

by such independence.⁸ This is bound to cause mutual friction. If we understand the prefix *sva* to refer to either the soul, which is the minute manifestation of the supreme consciousness, or to the Supersoul, then *svādhīnatā*, or independence, in reality, refers to dependence on the Supersoul, and can be rightfully referred to as *ātmādhīnatā*. We must therefore recognize that the word *svādhīnatā* refers to the acceptance of servitude to the self-evident, sovereign, foremost Personality.

Politics is rich with malice and driven by the mode of passion (*raja*), and as of late, it is driving the residents of this country mad. For the sheer sake of food and clothing, the populace is incited by said politics, which are infused with malice, by individuals like yourself. Most of the countrymen, having disregarded the principles of the soul and the ultimate meaning of life, have frantically preoccupied themselves with establishing vice, or that which has no worth (*anartha*), as meaningful. The politicians' ability to influence the opinions of people assailed by the mode of ignorance is regarded as progress. I do not understand how subjecting to the mode of passion those who are naturally endowed with or are attracted to the qualities of goodness or beyond—that is, those who are attracted to the soul's unquantifiable, transcendental host of virtues—will bring any measure of fortune to earthly society. In reality, when we consider matters as they are from the finest, subtlest perspective, there appears no true benefit in the [so-called] political non-violence movement, which differentiates itself from violence. Though the non-violent stance you promote is characterized by the mode of goodness, you have a duty to weigh its pros and cons based purely on its ultimate aim. Violence, in the truest sense, means to obstruct the natural propensity of the soul [which is *bhagavad-bhakti*].

The passionate leaders are influencing the populace by their soulless views. Will this not be harmful to the individual, society,

8 This sentence refers to the grammatical construction of the word *svādhīnatā*, which means “free will” or “independence.”

the nation and the entire Earth? By depending exclusively on a worldly political philosophy—which is a philosophy in name only—neither can its adherents nor anyone else attain auspiciousness. It would be like the radiance of a dead corpse—after some time you cannot hope for anything to emanate from it but a foul stench. It was previously proclaimed by Congress that politics will never intervene in religious matters. The politicians are not *gurus of dharma*, and they lay no claim to the rules of *dharma*, as they do not understand matters concerning the worship of *śrī vighraha* in temples nor the personal qualifications relating to *dharma*. If this were actually the case, then why do so many politicians—all over the country—currently victimize some of the country’s citizens, using the force of the law? Do you sanction such actions? If yes, then please tell me of the scriptural basis and reasoning that justify these actions.

Is carrying out political undertakings the only or foremost activity for a human-being? If not, then will the fact that matters of absolute necessity, of true benefit for mankind, are being completely rejected or misrepresented to the masses for the sake of politics and impermanent, worldly self-interests not cause a greater loss than the destruction of the human body, which is made of five gross material elements? Are the efforts to promote sensual indulgence among the hedonistic public not more detrimental to the country, society and individual than the subjugation of the state or the body? If you agree, I humbly wish to know what fruitful results can possibly be achieved by engaging in relentless efforts to promote in this country the *tāṇḍava-nṛtya* (dance of destruction) of gross enjoyment. The very foundation of our motherland—a foundation of scriptural heritage that is pure, scientific and time-honored by the previous *ācāryas* and which upholds the *dharma* of the soul—is being shattered in order to empower highly destructive endeavors that are carried out solely in the hope of gaining political popularity. Is it possible that abolishing the distinctions that exist [among men] can bring peace? Natural distinctions exist everywhere.

Ignoring the disparities in qualification [among men] assures unrest and the obstruction of progress.

Those who possess a biased judgement, those who are untruthful, and those who are greedy for name and fame, whether anonymously or openly, are totally averse to offering appropriate respects to other persons or objects. But true gentlemen—who are unbiased, truthful, and without any desire for wealth, women or prestige—always offer their respects according to another’s qualification, nature and activities. It is difficult for common people to understand how, in the name of political or social communism, misinformed individuals are sabotaging the future of the nation. As of yet, not one nation has attained peace though adopting such communism. The specialty of India’s education and culture has always been in line with, favorable for and completely imbued with spiritual self-introspection. However, if an acclaimed politician such as yourself, upon obtaining power, were to lead the people of the nation toward materialism, the resulting regret would be unending and the specialty of India would be forever lost. In this regard, I am reminded of the following statement, which Śrīman Nārada spoke to Śrī Vyāsa in Śrīmad Bhāgavatam (1.5.15):

*jugupsitaṁ dharmā-kṛte ’nuśāsataḥ
svabhāva-raktasya mahān vyatikramaḥ
yad-vākyato dharmā itītaraḥ sthito
na manyate tasya nivāraṇaṁ janaḥ*

The people in general are naturally inclined to enjoy, and you have encouraged them in that way in the name of religion. This is verily condemned and is quite unreasonable. Because they are guided under your instructions, they will accept such activities in the name of religion and will hardly care for prohibitions.

In accordance with the conditional distinctions—as well as those related to qualification—that exist among the members of the world’s population, there is necessarily a distinction in their respective visions and realizations. Their visions can be

roughly divided into two categories: honest and duplicitous. Not every school of thought is imbued with flaw. Every angle has an angularity, a bend. However, although we call them angles, the straight angle of 180° and the full angle of 360° are free from that bent state—that is, they possess no divergent crookedness, which is at the core of an angle’s being. In the same way, if the living entity engages in independent and self-serving pursuits, he must be at fault. But if he happens to view his existence and self-interests as being attuned with those of the Original True Substance, the Supreme Lord, then he will be able to gain a simple, superior and more insightful vision. Besides this, no other kind of differentiated, selfish perspective or notion whatsoever can expel one’s misery nor avoid causing distress, either grossly or subtly, to others. Therefore, neither the individual’s problems nor the collective problems of the masses can be solved [in this way]. Only proximity to the fully blissful, sentient reality of *paramātmā* can award eternal happiness to the living entity. Consciousness is the true embodiment of happiness and knowledge, as well as the source of desire and realization. To reject the only and most cherished state of this consciousness—that is, proximity to the Supreme Lord—and engage the consciousness in some other direction is to cause it the greatest harm.

The living entity, the *jīva*, is not the cause of its own existence; even gross matter is not independent. It is in the discovery of the *jīva*’s actual cause alone that we discover the origin and topmost attainment of this human form of life. Consciousness is alone the cause of both conscious matter and gross, unconscious matter. I do not know what conception you hold regarding the intrinsic nature and form of the Supreme Conscious, the Causal Entity. The Supreme Absolute Truth is eternal, the possessor of all energy, and a person. Do you consider Him instead to be impermanent, devoid of potency, featureless and impersonal? A featureless reality (*nirviṣeṣa-tattva*) cannot be the cause of variegated phenomena. I would be interested to

hear your thoughts on whether the living entities are born of Śrī Bhagavān's transcendental nature or if they are born from somewhere else. Since Śrī Bhagavān is unparalleled and beyond all sensory perception, the only means of knowing or attaining Him is if He Himself allows it. In other words, His desire and mercy are alone the means to attain Him. Therefore, the process of aural reception and the words of scripture are to be accepted without dispute. You are, I hope, a staunch supporter of the fact that the scriptures are bona fide. I would be happy and able to remain doubt free if you would kindly identify, by name, the scriptures you accept.

You chant *śrī rāma-nāma* and engage others in doing so. What is the nature of the relationship between the Lord and His name? If Śrī Bhagavān is a transcendental substance belonging to Vaikuṅṭha, then is it possible that a material sound belonging to this world could be employed as a measure to attain Him? The end can help us deliberate upon the purity and caliber of the means. If *śrī nāma* is taken with the aim of attaining some temporary material object, how could it possibly be utilized to achieve any transcendental object? The Cause of All Causes—the Topmost Cause, Śrī Bhagavān—does not exist for the sake of the *jīvas*; the *jīvas* exist for Him. That which exists for the *jīvas* or gross matter cannot be superior to them. I wish to know whether you chant and encourage others to chant *śrī nāma* in accordance with the scriptures and the path laid by the *mahājanas* or for some other reason.

Externally, you are self-restrained. But if you instruct others in self-restraint merely for its own sake while simultaneously making arrangements and giving advice by which those persons again become enraptured by gross material enjoyment, then I cannot imagine with whom this destitute person will be able to share his woes. Please console me in this matter by engaging your every sense in the service of the Topmost Soul. Enlighten me about this subject matter and lead the world on the path of perpetual peace—this is my solemn plea.

You are working to fulfill many of the nation's current needs. You have single-handedly resolved many situations that common persons would find otherwise difficult to handle, and you have knowingly invited miseries for yourself. Please excuse me if I happen to be taking up your valuable time.

In this way, I conclude—
śrī hari-jana-kiṅkara
An insignificant servant of the associates of Śrī Hari,
tridaṇḍī-bhikṣu
Śrī Bhakti Dayita Mādhava

8 JANUARY, 1975

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
35 Satish Mukherjee Road
Kolkata—26

Dear recipient of my affection,

Today, I received your letter, dated 6 January, 1975. In the society of *bhaktas* and *Vaiṣṇavas*, not much importance is given to a person's social division (*varṇa*) or stage of life (*āśrama*). It is only for the sake of social and worldly dealings that the conventions of *varṇa* and *āśrama* are adopted. *Vaiṣṇavas* focus primarily on the prominence of a person's *vaiṣṇavatā*—the quality of being a *Vaiṣṇava*—or, in other words, his aptitude for devotion, and deal with him respectfully in accordance with such internal features. In worldly dealings, it is seen that one is honored according to his age, education and rank. But such things do not arise from the devotion that resides in the heart. Still, *Vaiṣṇavas* offer respect to others by worldly standards, as well.

In this way, I conclude—
nitya-śubhākāṅkṣī
Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

27 NOVEMBER, 1965

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
Urdu Street
Pāthara Ghāṭi
Hyderabad, Andhra Pradesh

Dear recipient of my affection,

I received one of your letters while I was in Kolkata, and I was delighted to read it. It is a sign of good fortune that you feel repentant for your reprehensible conduct. If this feeling makes an earnest appearance in your heart, where it remains persistent, you will be able to make spiritual progress and be happy in the future. Śrī Hari Himself will give you strength and aid you.

A pretense of devotion, which aspires only to show off to people, never yields auspiciousness. If, however, from the core of your heart you are truly eager to perform *śrī kṛṣṇa-bhajana*, He will inspire a suitable synthesis of insight in your heart. A devotee of the Lord is never distracted by praise or the criticism of antagonistic persons. Strive to perform *bhajana* of Śrī Hari with firm conviction (*niṣṭhā*), and criticize no one. Even if someone acts inappropriately, never quarrel with him. Do not become enticed, at any point, by his illicit behavior. He will have to endure the results of his actions. If anyone harms another living entity, he incurs that same harm. That is why one ought to follow the directives of scripture and maintain one's life by accepting *śrī bhagavat-prasāda*, the remnants of what is first offered to the Lord.

I traveled from Kolkata on 20 November with Maṅgalanilaya, Nārāyaṇa dāsa-jī (Kapoor), Nityānanda Gosvāmī and Pareśānubhava Brahmācārī and arrived here on the 22nd. I may stay here for one month. I will return to Kolkata before the annual festival at the Kolkata *maṭha*, which starts 7 January.

Know that I am bestowing my affectionate blessings upon you all.

In this way, I conclude—
 nitya-śubhākāṅkṣī
 Your eternal well-wisher,
 tridaṇḍī-bhikṣu
 Śrī Bhakti Dayita Mādhava

8 MAY, 1976

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
Sector 20B
Chandigarh

Dear recipient of my affection,

I am in receipt of the letter you wrote me, which was addressed to Kolkata and dated 28 March, 1976. It would please me to know the duration, location and results of your preaching. Remember Śrīla Prabhupāda's words:

*kanaka kāmīnī, pratiṣṭhā bāghinī,
chāḍiyāche jāre sei ta' vaiṣṇava
sei anāsakta, sei śuddha-bhakta,
saṁsāra tathāya pāya parābhava*

Vaiṣṇava Ke? (10)

That person whom wealth, women and the tigress of prestige have given up is indeed a Vaiṣṇava.⁹ Such a person is a detached, pure devotee before whom material existence accepts defeat.

Always remember why we live in the maṭha. Nurturing the desire for anything unrelated to Kṛṣṇa is the cause of all the living entities' suffering, and so we must preoccupy ourselves with thoughts of Śrī Kṛṣṇa and loving service unto Him. In this way, illicit thoughts are unable to overpower us. “Āpani palābe saba śuniyā govinda rava—All opposition flees upon hearing the sound of 'Govinda'” (Prema-bhakti-candrikā, 2.13).

⁹ In other words, after wealth, women and prestige fail in their attempts to subjugate that person, they give up any further efforts to bring him under their control, and instead serve him.

Stay in Āgaratalā. Procure new subscriptions there and beg alms. Always remember the third verse of Śikṣāṣṭaka.

In this way, I conclude—
nitya-śubhākāṅkṣī
Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

5 FEBRUARY, 1963

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
Tejpura

Dear recipient of my affection,

Śrīmān [REDACTED]'s letter informed me that you had recently come to the Kolkata maṭha and handed over the sevānukūya, or donations, you collected to [REDACTED] Mahārāja. It seems your collection went well. I hope you will find enlivening results in striving to enthusiastically preach and collect donations. As a servant continues to serve, his qualification to serve increases. Just as one's tendency to enjoy increases the more one enjoys, so too does the renunciation of one who renounces the world grow. We are neither enjoyers nor renouncers; we are the eternal servants of Śrī Hari, guru and Vaiṣṇavas, and so service is our eternal function. If an honest tendency to serve awakens in the heart, anger and lust will cease automatically. Hypocrisy deprives a servant of the happiness of service. It is essential for a sādḥaka to remain cautious that hypocrisy does not take shelter in his heart. It is only when hypocrisy is dispelled that one can truly enter the kingdom of beautiful devotion and love. The sādḥaka's primary qualification is that he is devoid of hypocrisy.

nitya-śubhākāṅkṣī
Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

21 OCTOBER, 1965

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
86A Rāsabihārī Avenue
Kolkata—26

Dear recipient of my blessings,

When I returned from Odisha, I received your letter sent on the 18th of the month of Āśvina.

I am happy to know you are observing proper conduct again and that you desire to perform *sādhana-bhajana*. I will be here until Śrī Rāsa-pūrṇimā, after which I will visit Hyderabad and stay in our *maṭha* there for over a month. Now, continue observing devotional conduct and, if you still have them, perform *śrī nāma-bhajana* without duplicity on the beads you received. If for some time you properly perform and observe Vaiṣṇava practices and conduct, you will again be awarded with the rites of initiation. But not now; not before then.

The living entity's hypocrisy is his primary enemy. You must give up hypocrisy entirely. Though a *sādhaka* may be gripped by vice, if he is sincere and honest, he will quickly gain deliverance from the hands of misfortune by the mercy of the devotees and the Lord.

You were eager to perform *bhajana* of Śrī Hari at a young age. Later, you fell down due to bad association and offenses at the feet of the devotees. If, once you feel remorse and grasp the fleeting nature of sense objects, you can again humbly pray for the mercy of the devotees and the Lord, you will certainly obtain the mercy of Śrī Gaurahari. There is no cause to be hopeless. If anyone causes you pain, never become vengeful or consider

harming them. If possible, you should humbly try to help or serve them. If you are truly incapable of this, then keep your distance from the company of such aggressive individuals. Do not criticize anyone. If you learn to identify your faults and endeavor to rectify them, by mercy of the compassionate Śrī Gaurahari, you will become capable of dispelling your vices. We alone are the cause of any harm we experience; others are simply instruments in manifesting it.

Try to lead a regulated life. Know that I am bestowing my heartfelt blessings upon you all. Our observance of *niyama-sevā* will carry on until Śrī Utthāna Ekādaśī. There will be a big festival on Dvādaśī to conclude Cāturmāsya and *niyama-sevā*.

In this way, I conclude—
nitya-śubhākāṅkṣī
Your eternal well-wisher,
trīdaṇḍī-bhikṣu
Śrī Bhakti Dayita Mādhava

I APRIL, 1978

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
35 Satish Mukherjee Road
Kolkata—26

Dear recipient of my affection,

Śrī [REDACTED] dāsa, I received the postcard you sent on 6 March, 1978. I also received the letter you sent prior to that. I had been informed of [REDACTED] Prabhu's śrāddha ceremony. I am happy to know that, like other years, you held śrī vyāsa-pūjā and a saṅkīrtana festival in Sarabhoga Gauḍīya Maṭha on Śrīla Prabhupāda's appearance day.

There was a grand celebration of śrī vyāsa-pūjā in Purī. In Śrī Māyāpura, Navadvīpa-dhāma parikramā and the festival of Śrī Gaura's birth were also held in a befitting manner, without any obstacles. There were more people this year than previous years. I am sure you have heard the details from Śrīpāda [REDACTED] Mahārāja and [REDACTED] Brahmācārī, as they left for Sarabhoga after the festival. Gradually, you should preach and collect donations, so that you may complete the building currently under construction. You should execute the services of the maṭha as per Śrī [REDACTED] Mahārāja's instructions, and never converse or behave in any way that disregards the proper etiquette due toward a Vaiṣṇava, especially a senior individual.

Always remember that our lives are meant to be used to attain the ultimate spiritual goal. Neglecting your worldly duties, you came to the maṭha in the hopes of attaining the Lord and His mercy. Pay no attention to the ridicule and praise of others. Constantly and cautiously maintain focus on your

cherished goal. Try to accept what is favorable for *bhakti* and completely reject all that is not. Our protector and maintainer is our worshipful deity, Śrī Kṛṣṇa. Therefore, one must completely submit oneself at His feet. An arrogant person attains neither devotion nor the Lord's mercy. From time to time, study the *Śaraṅāgati* booklet [written by Śrīla Bhaktivinoda Ṭhākura]. You can read *Śrī Caitanya-caritāmṛta*, *Śrīmad Bhagavad-gītā*, and later, when you meet with an opportunity, *Śrīmad Bhāgavatam*. Understand the real value of your life and, without deceit, endeavor to live your life according to the instructions of scripture and the *mahājanas*, our exalted predecessors. If you do so, then, by their mercy, you will surely meet with success.

Know that I am bestowing my affectionate blessings upon you all. I will be going to Ānandapura the day after tomorrow with our preaching party. I will be able to return here by the 7th.

In this way, I conclude—
nitya-śubhākāṅkṣī
 Your eternal well-wisher,
 Śrī Bhakti Dayita Mādhava

17 MAY, 1977

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
Hyderabad
Andhra Pradesh

Dear recipient of my affection,

Śrī [REDACTED] Mahārāja, this morning when I arrived here from Delhi, I received your letter, dated 10 May, 1977. I do not approve of any *maṭha brahmacārī* preaching on his own. Our residence in the *maṭha* is for achieving the ultimate spiritual goal. Collecting donations for the service of Śrī Hari, guru and Vaiṣṇavas is included in this *paramārtha*, or supreme welfare. However, if any adversities manifest while executing such service, then the *sevakas* must be advised to proceed with caution.

Some affliction of waywardness—as well as lust, anger, greed and so on—may be visible in not only conditioned souls, but also in the *sādhaka* just beginning his or her devotional journey. According to my understanding, it is the duty of responsible *sevakas* to systematically regulate others without becoming disturbed. No one in the *maṭha* is our employee, and so it is best if we grant proper, befitting honor to whomsoever we request to render service.

As prompted by your letter, I will try to quickly reach the Āgartalā *maṭha* before Snāna-Yātrā. Know that I am bestowing my affectionate blessings to you all.

śubhākāṅkṣī
Your well-wisher,
Śrī Bhakti Dayita Mādhava

9 DECEMBER, 1978

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
35 Satish Mukherjee Road
Kolkata—26

Dear recipient of my affection,

[REDACTED], I received your postcard dated, 27 November, 1978, a few days ago.

We have come to the maṭha to perform *hari-bhajana*. If a resident of the maṭha leaves the maṭha and returns home after being dishonored by another *sevaka* or an outside person, we should see that this fleeing is simply an indication of his lack of faith or conviction. A person who possesses zeal for performing *sādhana-bhajana* can never act like this. If someone remains in the maṭha only as long as people praise and coddle him, and if the chastisement of his seniors feels like poison to him, you can understand that he has not come to the maṭha to perform *hari-bhajana*. Many different types of people come to the maṭha, and their natures are equally multifarious. Some are dominated by *tama-guṇa*, the mode of ignorance; others are driven by *raja-guṇa*, the mode of passion; and others are primarily in *sattva-guṇa*, the mode of goodness. It is quite possible that not everyone is capable of empathizing with others or using gentle words to instruct or reprimand them. On this account, to abandon the maṭha for one's home or the forest is symptomatic of a non-devotee. Tolerance and composure is extremely essential for a *sādhaka*.

You must help each other rectify each other's mistakes and shortcomings; this is the advantage of having many people live together in the *maṭha*. Know that I am bestowing my affectionate blessings upon you all.

In this way, I conclude—
nitya-śubhākāṅkṣī
Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

30 JANUARY, 1972

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
Gwālapāḍā

Dear recipient of my affection,

[REDACTED], yesterday I received your letter, dated 23 January, 1972. Since I do not know your new address, I am mailing this letter to your Bolapura address.

We will always engage our abilities in the service of Śrī Hari, guru and Vaiṣṇavas and thereby attempt to make our lives worthwhile. Whether the object of service accepts your service or not depends on His gracious will. As servants, our service is our natural, unchangeable duty (*dharma*), our [spiritual] self-interest and our supreme purpose.

It sounds like your fundraising in the Bolapura area went well. If you invest your hopes in receiving too much from others and do not receive it, it is possible you may become angry with them. To combat such anger, you can keep in mind the instruction Śrīla Prabhupāda gave me one day: “Why do you desire so much? Why do you suffer so much?”¹⁰

10 The full quote is as follows: “*‘Etau cāo keno? Eto duḥkha pāo keno?—Why do you desire so much? Why do you suffer so much?’* Why do you expect so much from Nimānanda Prabhu or anyone else? Why do you feel so greatly pained when these expectations are not fulfilled? The service of śrī guru is entirely your responsibility, from *ca-va-tu*, or A to Z. If someone helps you in this service, then you should feel grateful. But if you fret over someone’s refusal to help, then you will be at fault, and not him. Śrīmatī Rādhārāṇī is Kṛṣṇa’s major-domo. She considers Herself responsible for all services to Śrī Kṛṣṇa. If some *sakhī* helps Her in even the slightest way by, for example, bringing water or grinding spices, She feels indebted to her. But if no one is present to help Her render service to Śrī Kṛṣṇa, She does not complain or feel any animosity toward anyone, even in Her mind.”

“*Yadṛcchālābhe santuṣṭa*—Be satisfied with whatever comes to you.” This intelligent approach is the characteristic of a sober heart. Know that I am bestowing my affectionate blessings upon you all.

In this way, I conclude—
nitya-śubhākāṅkṣī
Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

22 AUGUST, 1976

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
35 Satish Mukherjee Road
Kolkata—26

Dear recipient of my affection,

[REDACTED], I received your letter, dated 20 August. Do a bit of introspective reflection: Does abandoning crucial services in the *maṭha* and instead busying yourself in obtaining a title or degree constitute the practice of devotion to Śrī Hari? If someone has come to stay as a renounced person in the *maṭha*, yet his inclination for mundane gratification increases, he is most assuredly not practicing devotion. Rather, his path is one that leads to degradation.

In Purī, there are no burdensome tasks of service with which to constantly contend. If you wish, you may take some books to study there and, later on, when it does not affect the service of *maṭha*, you may visit and stay with your professors and continue your studies.

We know that you are not a realized person. Still, I fail to understand your complete indifference to performing service and your inclination to preoccupy yourself with only studying, even at the expense of upsetting Vaiṣṇavas. If we have to resort to flattery to get you to perform some service, please make it clear to us: Do you wish to actually render service to the *maṭha*, or will you not render service? If the latter is true, we will manage whatever services we can without you. Surely, you can understand that patience has its limits when it comes to repeatedly cajoling you to perform service.

Our establishment, Śrī Caitanya Gauḍiya Maṭha, was registered last August in accordance with the Society Registration Act XXI of 1860. You will be able to review the purpose and rules of the maṭha, as well as other information once the memorandum is printed. Know that I am bestowing my affectionate blessings upon you all.

In this way, I conclude—
nitya-śubhākāṅkṣī
Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

20 SEPTEMBER, 1976

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍiya Maṭha
35 Satish Mukherjee Road Kolkata—26

Dear recipient of my affection,

[REDACTED], I received your letter, dated 26 August, 1976. Śrīpāda Bhakti Vilāsa Tīrtha Mahārāja left his body in Kolkata on 10 September, at around 3:20PM. The day before yesterday, at around 3:00AM, Śrī Kīrtanānanda Brahmācārī Prabhu also left his body. He did so at the āśrama of one of his disciples in Bāḍiśā, and his last rites were performed at Keoḍā-talā yesterday.

Our turn has now come. No one's body lasts forever. That is why an intelligent person avails himself of every moment to further his advancement toward the ultimate spiritual goal.

I am concerned for your health. [I have come to know] you have digestive problems and, more notably, are weak. You cannot digest everything. You must give some attention to your body, but do not make it your only concern. Our faculties are worthwhile only when they are capable of being engaged in the service of the advanced devotees and the Lord. Try some Āyurvedic medicine and patiently see if it improves your health.

If you are not particularly unwell, it would be good if you could regularly perform *arcana*. It would be best if Nanī-gopāla could dedicate all of his time to fundraising. The *maṭha* has no income besides whatever alms we collect, and many expenses are pending. Know that I am bestowing my affectionate blessings upon you all.

In this way, I conclude—
nitya-śubhākāṅkṣī
Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

23 DECEMBER, 1976

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍiya Maṭha
Āgaratalā
Tripurā

Dear recipient of my affection,

[REDACTED], I received your letter, dated 14 December. You have all accepted great hardship in order to manifest and serve the appearance place of my śrī gurudeva. For this, I am indebted to all of you. You have all toiled and relinquished your own desires for the sake of my dignity and the service of Śrī Puruṣottama-dhāma. All I pray is that this may hasten the mercy of Śrī Jagannātha-deva and śrī gurudeva.

In this age of Kali, many types of duplicity cover the propensity for pure devotion; it is as if *bhakti* has become another name for enjoyment. If you care for me, you will endeavor to recognize your own failings, carry out your life according to *sādhū* and scripture, and strive to have humility and tolerance. Never allow yourself to be cheated of your true welfare. Śrī Kṛṣṇa Himself will inspire in your heart the intelligence by which you may become qualified to lovingly serve Him and attain His company. Here, some efforts are being made to begin our services. Only Śrī Jagannātha-deva knows how much of it He will accept. Know that I am bestowing my affectionate blessings upon you all.

In this way, I conclude—
nitya-śubhākāṅkṣī
Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

I MAY, 1978

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Dhiyāna Camp

Dear recipient of my affection,

[REDACTED] dāsa, I received your postcard, dated 24 April, 1978. Your elder brother wrote to me saying your mind has been restless for quite some days. As long as the tendency for enjoyment remains within, it will make the mind restless and causes a lack of peace. Whether it be an object of pleasure or a woman, whatever you could possibly wish to enjoy is perishable. The soul, however, is imperishable. Perishable objects and their association agitate the imperishable and disrupt its peace. You can very easily grasp these things if you pay even slight attention to them. What's more, enjoyment entails disease and fear, so try to engage your soul and senses in the service of Vaiṣṇava, which is the service of the Whole, or that which is constituted of eternity, consciousness and bliss. This alone will bring you happiness and peace.

There is nothing abundant about the pleasures to be found in your material situation. Once you settle down at home, you will end up fighting over whatever commodities are there, which will in turn lead to indulgence. Do not, then, step foot on the path of indulgence. Channel your faculties into the path of service and toward Vaiṣṇava, the realm of the infinite. This will fulfill your senses, for it will fulfill their true purpose.

Know that I am bestowing my affectionate blessings upon all of you.

In this way, I conclude—
nitya-śubhākāṅkṣī
Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

[DATE UNKNOWN]

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍiya Maṭha
86A Rāsabihārī Avenue
Kolkata—26

Dear recipient of my affection,

[REDACTED], I received your letter, dated 1 December, 1972, quite a while ago, but because I was traveling and preaching in many places and busy with festivals, I was delayed in my reply. Please do not take it personally. Yesterday, I received your letter dated 28 March, 1973. I was pleased to hear you are maintaining proper conduct and endeavoring in the worship of Śrī Hari.

In your previous letter, you proposed the establishment of a maṭha branch in your village. Such an undertaking is not possible at present. Ideally, the pious people of the community ought to cooperate to render proper service to the deities presiding in your home or village. On days when there is indeed no one else to perform worship and it is absolutely necessary, you should certainly perform the worship yourself according to the delineations of scripture. You would not be committing any sort of offense in doing so. Still, I do not think it wise for someone as impoverished and fickle-minded as yourself to accept full responsibility for serving śrīvighraha. Of course, there is no harm if you actually can perform the worship, but worship must not be carried out in the hopes of turning it into a business and gaining wealth. Your only intention should be to adore and please Śrī Bhagavān, and you should know that you are His servant. Then, as much as you are able, you may perform faithful service and worship the deities. Do not maintain hope

that the servants of the *maṭha* will come to your tiny village, which is inadequately accessible, and perform deity worship, thereby giving you *gṛhasthas* the opportunity for laziness. You yourself must arrange for the worship of *śrī vighraha*, whether in your home or village. Do not depend on us.

“Never criticize [*prakṛta*-]*sahajīya* Vaiṣṇavas or the libertine Bābājīs, and never associate with them, either. If they visit your home, honor them properly. Externally, do not appear to be sparing them respect. Never display incivility toward anyone. The nature of a Vaiṣṇava is to never seek respect for himself and to always offer due respect to others. We should neither criticize nor praise anyone, even the wicked-minded. Mentally, one must separate oneself from the association of nefarious characters, yet there is no point in shunning necessary social dealings with them, otherwise they could easily direct their enmity toward you and cause you trouble. Once your heart is agitated, obstacles appear in your *bhajana*.

If your village is made more accessible and you can provide accommodations there, I can try to send a preaching party from the *maṭha* in about a year. I have no objection to coming myself, but I have little time these days, and I am unenthusiastic about lugging myself in deteriorated health to a distant, inaccessible village.

I have sent invitations for Śrī Jhūlana and Śrī Janmāṣṭamī festivals. This year, we will also be holding an on-foot pilgrimage of the eighty-four *krośa*¹¹ Śrī Vraja-maṇḍala. I have sent all the details along with this letter for your own information and for you to spread the word in your locale. You may come here a day or two before Śrī Janmāṣṭamī. We can discuss other matters in person at that time.

I am taking the Toofan Express on 20 August with quite a few *sevakas* of the *maṭha* to be in Śrīdhāma Vṛndāvana for the occasion of Śrī Jhūlana-yātrā. We will return on 2 or 3 September

11 About 168 miles.

for Śrī Janmāṣṭamī in Kolkata. This upcoming 26 January will be the inauguration of the new Kolkata *maṭha*, and the deities will make their blessed entrance into their new residence at 35 Satish Mukherjee Road. Whomever among you wishes to visit may do so if possible. All is well here.

Know that I am bestowing my affectionate blessings upon you all.

In this way, I conclude—
nitya-śubhākāṅkṣī
Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

16 OCTOBER, 1972

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
35 Satish Mukherjee Road
Kolkata—26

Dear recipient of my affection,

Śrī [REDACTED] Mahārāja, I just received your letter, dated 13 October, 1972, this evening.

If a servant of the maṭha ever makes a mistake and the matter is brought to the notice of the management, they should deeply investigate the situation and instruct that individual in order to rectify the situation. If the issue is still not resolved, then he is to be removed from the maṭha. How can the general populace—especially reckless youths of an aggressive temperament—help or benefit others? Their natures are predominated by the modes of passion and ignorance; all they display is the play of these energies. They can help neither themselves nor others. A violent person cannot even conceive of helping another. The gentle-hearted help others. Those who derive pleasure from the sufferings of others are undoubtedly abominable persons. May Śrī Hari bestow rightful intelligence upon them and bring about their true welfare. This I pray to His merciful potency.

Know that I am bestowing my affectionate blessings upon you all.

In this way, I conclude—
nitya-śubhākāṅkṣī
Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

22 DECEMBER, 1966

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
Pāthara Ghāṭi, Hyderabad—2 Andhra Pradesh

Dear recipient of my affection,

Śrī [REDACTED] dāsa, today I received your letter, dated 14 December, 1966.

Do not be greedily eager to engage in family life; it does not yield much happiness. One must endure many types of suffering in order to satisfy one's hankering for ordinary sensual pleasure. With deep consideration, determine what it is you really ought to do. It is exceedingly difficult to obtain deliverance when one has fallen into the clutches of sensualists, who are engrossed in *anarthas*. Because the body is not the self, bodily relations have no connection with the self. The body is temporary and, generally speaking, born of lust and other base tendencies. Therefore, duties relating to the body are also temporary and associated with lust. Is it not considered sober intelligence for a person to use his impermanent body and senses to attain either a condition of eternal existence full of perpetual bliss—in other words, becoming situated in unending joy—or the service of Śrī Bhagavān? Personally, I feel there exists no merit in endeavoring for something that will bring not only [externally identifiable] misery, but most certainly [lasting, internal] agony. Indeed, such endeavors are not symptomatic of an intelligent person.

In this way, I conclude—
nitya-śubhākāṅkṣī
Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

20 APRIL, 1971

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
Sector 20B
Chandigarh [1600]

Dear recipient of my affection,

[REDACTED], I received your letter, dated 14 April, 1971.

You are not required to stay in any one maṭha indefinitely. Although as residents of the maṭha it is not our goal to travel all over the country or to other branches of our maṭha, you will most certainly have the opportunity to travel to various maṭhas when the need arises. We should not be averse to traveling; we must remain eager to go wherever our service may take us.

Whenever you visit a maṭha, maintain harmony with the fellow residents there to the best of your ability, so that you may remain favorable to the interests of the maṭha and not unfavorable to devotional practices. Having renounced so many things, all of the maṭha's residents have come to the maṭha for the sole purpose of performing bhajana. There is no reason to become disturbed if you happen to see faults in some of them. In other words, do not worry if you happen to observe in them a small or fleeting desire for sense enjoyment, a gross disinclination toward Bhagavān, or if you see them endeavoring for wealth, women and prestige. Is there any reason to become disturbed? Anyway, you are a mature person. You should proceed wisely, considering all perspectives and guiding others accordingly.

If you respond to this letter immediately, please use the Jalandhar address. Otherwise, address your letter to the Chandigarh *maṭha*. All is well here. I would be elated to receive news of the development of the Gwālapāḍā *maṭha*.

Daṇḍavat-praṇāma.

In this way, I conclude—

śrī gaura-jana-kiṅkara

An insignificant servant of the associates of Śrī Gaura,

Śrī Bhakti Dayita Mādhava

20 MAY, 1970

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

c/o S.K. Agrawal
Śārādā Street
Fenatoṅgañja
P.O. Jalandhar City

Dear recipient of my affection,

I received your letters, dated 5, 11, 15 and 17 May, 1970. Śrī Suśil Tripāṭhi's London address is 55 Green Crapt Gardens, London N.W.6 (U.K.).

Whoever among the *maṭha*'s servants is unwilling to honor *roṭi-prasāda* at night or considers it to be unfavorable for his health must not be forced to do so. If the price of rice is high, or if the amount of rice received from government rations or that collected during *bhikṣā* is insufficient, you must absolutely seek some other means by which you can secure whatever quantity you require. If the servants of the *maṭha* become unwell, then the *maṭha* suffers. It is wise to endeavor to keep the *sevaka*s enthusiastic. If there is a great shortage of funds, you may even take out a loan in order to keep a stock of basic necessities. Each individual possesses a digestive power, point-of-view and other traits that are wholly unique from those of others. Therefore, I find it unreasonable that many people staying together should be forced to eat only one type of cuisine.

I received letters from Śrī Jayapatākā dāsa and Acyutānanda. I don't know what to write to Jayapatākā dāsa. If Acyutānanda remains there, inform me of his thoughts and I will respond to him accordingly. If he or any other disciple of Śrī Swāmī Mahārāja comes to stay in our Kolkata *maṭha*, give him a room

and make suitable arrangements for his *prasāda* and other things, as per standard practice. If necessary, seek guidance from Śrīpāda Jagamohana Prabhū regarding this matter. The fact that these foreigners are performing *nāma-kīrtana* and glorifying Śrī Guru-Gaurāṅga is sufficient a reason to elicit our affection.

On 16 May, amidst the glorification of the *guru-varga* and śrī *harināma-saṅkīrtana*, we, with great pleasure, gained possession of a perfect piece of land in Sector 20B, Chandigarh. There, we erected a flag and a large Gauḍīya Maṭha signboard in English, Hindi and Punjabi. All who attended were welcomed with sweets and cool water.

Know that I am bestowing my affectionate blessings upon you all.

In this way, I conclude—
nitya-śubhākāṅkṣī
 Your ever well-wisher,
 Śrī Bhakti Dayita Mādhava

24 DECEMBER, 1963

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
Mathurā Road
P.O. Vṛndāvana
Dist. Mathurā

Dear recipient of my affection,

I received your letter, dated 18 December, 1963. I have learned that you traveled to Assam with Kṛṣṇa-keśava Prabhu.

I am pained to hear the news of your father's illness. I understand he knows death is inevitable and has not overendeavored to maintain the ephemeral body. But if he can remain constantly absorbed in thoughts of Bhagavān, it will be a matter of joy and dignity. I understand that he is unwilling to see a doctor. Nevertheless, it is the duty of his sons and family members to take care of him.

There are three considerations regarding a family's parents and three kinds of intelligence among offspring that correlate with the way in which they serve their parents or other family members.

The dull-witted and the mad identify themselves with the body and thus remain busy day and night seeking out bodily pleasure, an objective they consequently deem to be in their best interest. They consider attending to their parents' bodily comforts to be *bhakti*, the topmost service, and behave accordingly.

Those who mistake the subtle body—which consists of *mana* (mind), *buddhi*, (intelligence) and *ahaṅkāra* (false ego)—to be the self, consider paying heed to their mental proclivities to

be in their best interest. Accordingly, they think they do a great service by trying to appease the mind of their kith and kin.

Those who consider themselves to be *cit-tattva* (conscious substance), or *ātmā* (soul), are intelligent. They consider the ability to gain happiness of the soul—eternal spiritual bliss, or *paramārtha* (spiritual gain)—to be in their best interest. In other words, they seek to obtain the service of Bhagavān. It is impossible for anyone to attain the Supreme Lord without taking to the path of *bhagavad-bhakti*, or *prema*. Therefore, these highly intelligent persons endeavor to attain *śrī bhagavat-prema* and accordingly serve their parents and family members in a manner favorable for their family’s attainment of *śrī bhagavat-prema*. Just as a person who has attained some wealth may use that wealth to please his dear ones, it is only when a person attains *śrī kṛṣṇa-prema* that he attains the ability to enrich his parents or dear ones with that same *prema*. It is for this reason alone that *mahā-bhāgavata Śrī Prahlāda*, a person of ideal character who blessed the whole universe with the topmost auspiciousness, engaged in *śrī kṛṣṇa-bhakti*, even against his father’s wishes. Also, if we examine the life and character of Śrīman Mahāprabhu, we can see that, externally, He brought grief to His aged, widowed mother and His young wife, Śrī Viṣṇupriyā-devī, and caused them to weep when He renounced them for the sake of attaining love of Śrī Kṛṣṇa:

*ānera tanaye āne rajata-kāñcana
āmi āni dibô māgo kṛṣṇa prema dhana*

Other sons bring silver and gold. O mother, I will bring the wealth of *kṛṣṇa-prema*.

By these words, He consoled His mother before leaving family life and became fully enraptured in incessantly tasting *prema* for Śrī Kṛṣṇa. How eager are the people of the world to obtain His mercy today!

In my opinion, you have been serving your father for quite some time, so now, taking his permission, it would be best

for you to return to Śrī Māyāpura. Regarding serving loved ones, there is no duty or self-interest in the whole world higher than performing *bhajana* of Śrī Kṛṣṇa. This alone brings all happiness.

Know that I am bestowing my affectionate blessings upon you all.

In this way, I conclude—
nitya-śubhākāṅkṣī
Your ever well-wisher,
Śrī Bhakti Dayita Mādhava

8 JULY, 1975

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
Goyāḍī Bazaar
Kṛṣṇanagara

Dear recipient of my affection,

After receiving your two letters and sending two telegrams and two or three letters to Āgartalā, I found out that [REDACTED] went to Sarbhoga, but later returned to Āgartalā. Despite knowing there was a shortage of servants in the Sarbhoga maṭha, he neglected my repeated instructions and advice [to stay there] and went to Āgartalā to fulfil his own deviant, selfish motives. I have therefore forbidden the Āgartalā maṭha and all of our branches to give him a place to stay for the time being.

[REDACTED] has now gone to Gwālapāḍā. Your behavior agitates people, and the *sevakas* do not want to remain in the maṭha. This is a sad state of affairs. The maṭha *sevakas* reside in the maṭha of their own free will for the purpose of performing śrī hari-bhajana. They are not paid employees. Nowadays, one must exercise proper caution when interacting with even paid employees. If one fails to observe appropriate etiquette with godbrothers who have renounced their homes, it becomes impossible to live and perform service with them.

Śrī Caitanya-caraṇa dāsa Adhikārī Prabhu suffered a sudden heart attack in Purī, and although he was taken to the hospital and cared for by highly qualified doctors, within forty-eight hours, Śrī Jagannātha-deva made him one of His own on 25 June, at 8:15AM. The day before yesterday, his first śrāddha ceremony

and *viraha-mahotsava* (disappearance festival) were held in the Kolkata *maṭha*, with no expense spared.

Know that I am bestowing my affectionate blessings upon you all.

In this way, I conclude—
nitya-śubhākāṅkṣī
Your ever well-wisher,
Śrī Bhakti Dayita Mādhava

I MAY, 1977

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

c/o Śrī Manaprakāśa Sharmā
211, Luniya Mahalla
P.O. Dehradun (Uttar Pradesh)

Dear recipient of my affection,

Although many days have passed, I have not received even a single letter from you. [REDACTED] has gone outside the *maṭha* to travel and preach. I wish to know his whereabouts and what contributions he has sent to benefit the services in the *maṭha*.

I am against any of the *maṭha*'s servants traveling and preaching alone. The desire to acquire wealth, women and prestige are strong in *sādhakas* who are full of *anarthas*. A *sādhaka* ought to be careful not to encourage those desires. The conditioned soul's waywardness is among his greatest ailments. The non-duplicitous *sādhaka* may be full of *anarthas* initially, but because of his simplicity, coupled with the strength of the mercy of the devotees and Śrī Bhagavān, his independent nature and similar faults are quickly removed, right from the start. Undoubtedly, the removal of one's subtle *anarthas* takes time. By living in the association of devotees who are more advanced than, likeminded and affectionate to him, a *sādhaka* can very quickly attain auspiciousness. In such association, he has the opportunity to be under guidance. I hope that [REDACTED] has returned to the *maṭha* or returns soon. I have not received a letter from him, nor do I have an address for him.

Śrīman Nanīgopāla was ill some days before. I hope that he will quickly regain good health under your affectionate care. If possible, I will arrange for a *sevaka* who knows *arcana* to be sent to Āgartalā maṭha soon.

In this way, I conclude—
nitya-śubhākāṅkṣī
Your ever well-wisher,
Śrī Bhakti Dayita Mādhava

7 SEPTEMBER, 1978

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
35 Satish Mukherjee Road
Kolkata—26

Dear recipient of my affection,

I received your letter, dated 25 August, 1978. I hope that by the mercy of the all-compassionate Gaurahari, the Janmāṣṭamī festival at the Gwālapāḍā maṭha was celebrated nicely, without any hindrances.

There is no cause for your heart to be bewildered, even by the knowledge that your two sons from your married life before joining the maṭha have passed on. As you are aware, Śrīmad-Bhāgavatam (10.24.13) states:

*karmaṇā jāyate jantuḥ
karmaṇaiva pralīyate
sukhaṁ duḥkhaṁ bhayaṁ kṣemaṁ
karmaṇaivābhipadyate*

It is by the force of *karma* that a living entity takes birth, and it is by *karma* alone that he meets his destruction. His happiness, distress, fear and sense of security all arise as the effects of *karma*.

This verse was spoken by Śrī Kṛṣṇa to His father, Śrī Nanda Mahārāja, to His uncles and to the Vrajavāsīs, in order to stop them from performing worship to Indra.

I am certain you will not be bewildered by either the happiness felt at the birth of a family member or the distress brought on by the death of a family member. Such bewilder-

ment belongs to sense-enjoyers with strong attachments to the body and bodily relatives.

I know that you, along with Śrīman Gīri Mahārāja, have been preaching and collecting funds by staying in this place, but it would be a matter of great pleasure if the construction of the temple room were finished as soon as possible. It is absolutely essential to build the *saṅkīrtana* hall in front of the temple room. It is our duty to teach proper conduct and assist young newcomers, whose hearts are bewildered, in performing *hari-bhajana*.

Know that I am bestowing my affectionate blessings upon you all.

nitya-śubhākāṅkṣī

Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

9 OCTOBER, 1975

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
35 Satish Mukherjee Road
Kolkata—26

Dear recipient of my affection,

I received both your letters, dated 3 and 8 October, 1975. If some devotees from Āgartalā wish to attend Vraja-maṇḍala parikramā, you may send [REDACTED] dāsa with them

It is not that all the maṭha's residents were completely free from every material desire prior to arriving here. We cannot encourage them to fulfill those material desires, but if we are able to fulfill those desires of theirs that are favorable to bhakti, then we must approve, or in some cases even endorse, those activities.

It is impossible for common people not to have the tendency to enjoy certain things, such as sightseeing or traveling while performing parikramā or having darśana of the dhāma. We should consider their activities to be somehow related to bhakti, and thus endorse them. It is impossible for everyone to be severely austere and renounced; in the path of bhakti, it is suitable for a sādḥaka to accept things appropriate for him (yuktāhāra), as well as appropriate relaxation (yuktavihāra).

Know this to be my affectionate message to you, and convey my affectionate blessings to all the maṭha-sevakas there.

śrī gaura-jana-kiṅkara
An insignificant servant of Śrī Gaura's associates,
Śrī Bhakti Dayita Mādhava

8 SEPTEMBER, 1976

śrī śrī guru-gaurāṅgau jayataḥ
All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Caitanya Gauḍīya Maṭha
35 Satish Mukherjee Road
Kolkata—26

Dear recipient of my affection,

I received your letters, dated 29 December, 1975, and 2 January, 1976. It is only proper for all the servants of the maṭha to be tolerant while residing in the maṭha. Everyone possesses different natures and qualifications, and so it is absolutely necessary to remain tolerant and patient with each other. In my opinion, it is because of their sukṛti, or accumulated spiritual merit, that sādhakas come to reside in the maṭha for the sake of performing sādhana-bhajana. But one cannot say that they have solely good impressions without a trace of bad impressions. It is due to good impressions that a person desires to perform sādhana-bhajana or associate with sādhus. However, bad impressions may cause him to perform activities other than those related to pure devotion. In order to help such a sādhaḥ, we should, without becoming angry, instruct and help him like a friend. A violent propensity is not in the nature of a sādhu.

Somehow, I learned that the mind of Śrī Caitanya dāsa, a servant of Śrī Vinoda-vāṇī Gauḍīya Maṭha, has become disturbed due to several reasons. If he approaches you, engage him in hari-bhajana by giving him affection and advice. If the situation proves extreme, he may be transferred to another maṭha.

Know that I am bestowing My affectionate blessings upon
you all.

nitya-śubhākāṅkṣī
Your eternal well-wisher,
Śrī Bhakti Dayita Mādhava

EXTRACTING
THE ESSENCE

16 FEBRUARY, 1948
TEJPURA, ĀSSĀM

PG. 11

“I have regarded my body, home and related accessories—all figments of illusion—as my wealth, my everything, and thereby cheated myself of attaining my true be-all and end-all—Śrī Kṛṣṇa, the transcendental embodiment of all forms of nectarian bliss (*akhila-rasāmṛta-mūrti*).”

“Unless our *ahaṅkāra*, or vanity, undergoes radical transformation, it is not possible for us to truly engage in the service of Śrī Kṛṣṇa.”

“*Śuddha-bhakti*, or pure devotion, is difficult to attain, yet it is what we most earnestly seek.”

“The performance of *śrī nāma-bhajana* is the essence of Śrī Caitanya-deva’s teachings. To call out for Śrī Bhagavān is alone *śrī nāma-bhajana*.”

16 FEBRUARY, 1948
TEJPURA, ĀSSĀM

PG. 14

“Once our desires are in tune with those of Śrī Kṛṣṇa, like a blade in its sheath, we will discover pure devotion.”

“There is no need to reject social interaction and societal activities that are not unfavorable to pure *bhakti*.”

“Find as much time as you possibly can to call out to Śrī Bhagavān with eagerness.”

“For His happiness, we must sacrifice all our tendencies to seek out our own happiness and comfort.”

17 JUNE, 1976
ĪŚODHYĀNA, MAYAPURA

PG. 21

“There will be no place in the maṭha for people who do only as they please.”

26 NOVEMBER, 1977
KOLKATA

PG. 23

“The principal commitment in the life of those who have renounced their homes is *sādhana-bhajana*.”

“Only begging alms to eat and endeavoring to find secure places for your body to stay are not considered limbs of *bhakti*.”

“There are many advantages and associated comforts to expect while living together with many *sādhakas*. If some weakness enters the *sādhaka*’s heart, he will be restrained from engaging in reprehensible conduct, due to either a fear of other *sādhakas* or by their instructions.”

22 DECEMBER, 1978
KOLKATA

PG. 25

“As long as you remain my disciple, I have the right to chastise and correct you, do I not?”

“I cannot in any way support the independent conduct of a person who has renounced his home.”

26 JULY, 1978
ĪŚODHYĀNA, MAYAPURA

PG. 27

“We have not abandoned worldly life and come to the maṭha to relax and abide as we please—always keep this in mind.”

“If you chant a fixed amount of śrī nāma and your mantras, as is standard, your heart will attain peace and happiness.”

8 JANUARY, 1976
KOLKATA

PG. 28

“Not everyone possesses the same nature and qualification. That is why tolerance and composure are so essential.”

3 AUGUST, 1977
KOLKATA

PG. 29

“If a person does not learn to look at his own faults, he can never correct them and make progress.”

“It would be a big mistake to consider yourself faultless.”

“When relationships of the body strengthen, impediments arise in bhajana.”

20 NOVEMBER, 1977
KOLKATA—26

PG. 32

“If you observe in your heart a strong compulsion to be with a woman or for sense gratification, then you may

remain in worldly life, stay in your household, earn money, marry and try to somewhat satiate your lust.”

“Once you are a resident of the *maṭha*, it will be improper for you to maintain a mentality of exercising choice as to whether or not you will stay in a given place.”

9 JUNE, 1977
ĀGARATALĀ

PG. 34

“Receiving news of your sorrow and unrest, I too feel sad and agitated.”

“If you can refrain from striving for prestige and focus your mind on *sādhana-bhajana* with humility and tolerance, you will find auspiciousness.”

“Some serve a considerable amount, and some serve little; there is no loss in this. But no one likes aggressive people, for such persons cause unrest.”

29 NOVEMBER, 1954
AMBĀLĀ

PG. 35

“Pretending to be a *guru* is the same as betraying one’s own *guru*.”

“It is only wise to act according to time, place and circumstance.”

“One must endure both the favorable and detrimental results of one’s actions.”

“If you do not have perseverance and tolerance, it will be impossible to stay anywhere for long.”

“I do not think it is possible for two conscious entities to live together without tolerance of each other’s differences.”

“If you do not have an extremely firm conviction in your goal and a profound craving for it, then you will surely see a lack of perseverance and tolerance in your performance of *sādhana*.”

“I believe that adjusting oneself to the world and trying to move along [in spiritual life], but without deviating even a bit from one’s spiritual path, is favorable to one’s ultimate spiritual well-being.”

“It is imperative that we immediately make an urgent, concerted effort to cultivate what is favorable to Śrī Kṛṣṇa.”

“Our essential duty is to become *niṣkiñcana* [accepting Bhagavān and śrī guru as one’s only wealth], engage in the service of śrī guru and Gaurāṅga and apply our hearts and souls to the best of our abilities.”

15 OCTOBER 1960
VR̥NDĀVANA

PG. 40

“If you can give up your yearning for sense objects and engage yourself one-pointedly in *bhajana* of Śrī Hari, then I will be pleased in all respects.”

26 AUGUST, 1968
KOLKATA

PG. 42

“It is our independent desires alone that cause us suffering.”

“Sādhakas control their minds by the words of sādhu, sastra and śrī guru.”

“Abiding by the sweet will of one’s own mind invokes impediments for bhajana.”

“If those who are dear to each other live together in the same place, they will all be happy. However, for the service of Mahāprabhu, I have had to give up the happiness of being near those who are dear to me.”

20 MAY, 1972
HYDERABAD

PG. 43

“No part or duration of our lives is to be engaged in any other activity.”

“If we remain exclusively surrendered, Śrī Kṛṣṇa Himself will protect us; no calamity can befall us.”

“When one becomes conscious of one’s absolute identity (*svarūpa*) and realizes that *prema*, divine love, for Śrī Kṛṣṇa is one’s ultimate goal (*prayojana*), there will remain no dearth of patience or tolerance.”

“If ever the notion that we are ‘the doer’ or the tendency to enjoy becomes strong, then unrest and anxiety will enter our hearts and make them restless.”

12 MAY, 1968
KOLKATA

PG. 45

“If you observe any weakness in any of your godbrothers, it is best to interact with them in a wholly compassionate manner that facilitates their escape from the clutches of that weakness.”

8 OCTOBER, 1971
CHANDIGARH

PG. 46

“If we can truly understand that all situations and circumstances that come our way are simply the mercy of Śrī Bhagavān, we will no longer have any apprehensions of misfortune or distress.”

19 JUNE, 1953
GAUHĀTĪ

PG. 48

“Śrī Gaurasundara’s intimate associates Śrī Svarūpa Dāmodara and Rāya Rāmānanda did not externally reside in Śrī Vraja-maṇḍala, but does that mean they were not rich in *prema-bhakti*?”

“If a person eats heavily, then he will be unable to digest his food and will find himself in an agonizing condition. Similarly, when unqualified persons listen to lofty, elevated concepts of the devotional scriptures, they assimilate them poorly, which presents a state of agitation.”

“Even if someone wrongs us, we should not wish harm upon him, even by mistake.”

“If you are clever, you are obliged to rectify undesirable situations by identifying their root cause.”

23 DECEMBER, 1978
KOLKATA

PG. 52

“It is only proper for me to stay in the association of Vaiṣṇavas and serve their worshipful Śrī Bhagavān.”

31 OCTOBER, 1978
VṚNDĀVANA

PG. 54

“As long as I haven’t lost my head, how could I tell a devotee, a *sādhaka*, to give up the association of saintly persons, which is favorable to *bhajana*, and surround himself with sense objects?”

“When the worm of enjoyment bites one’s mind, it destroys one’s concept of right and wrong.”

18 SEPTEMBER, 1974
PURĪ

PG. 56

“*Janma-dātā pitā nāre prārabdha khaṇḍāite*—The father who gives you birth [or in other words, ‘I, who have given you a second birth by bestowing upon you *dikṣā*’] cannot destroy your *prārabdha-karma*, the accumulated results of your past actions.”

3 AUGUST, 1966
KOLKATA

PG. 58

“Our previous actions are responsible for our woes and ills. We cannot direct our blame or anger toward anyone else.”

17 MAY, 1977
HYDERABAD

PG. 61

“We certainly have to endure the fruits of our previous actions.”

“The fruits of our own previous actions may be the cause of this, or perhaps śrī guru and Gaurāṅga are testing our determination.”

17 AUGUST, 1977
DEOYĀN DEUḌĪ

PG. 63

“Our efforts to engage such an uneducated, ill-manned individual to walk the path of auspiciousness in the service of Śrī Hari, guru and Vaiṣṇavas are done with the noble intention that if not *bhakti*, he may at least finally accrue spiritual merit (*sukṛti*) favorable to *bhakti*. Still, if he exhibits disrespectful behavior, we should understand it to be due to our own weakness and incompetence in properly engaging him. I am saddened, because it is our fault we let such a person live in the *maṭha*.”

22 NOVEMBER, 1973
BHUVANEŚVARA

PG. 66

“If he has a sincere longing to serve and a formidable intention to attain the Lord, he will be able to determine where and how he has erred and transgressed. An arrogant person is unqualified for *bhakti*. This is because *bhakti* cannot appear without surrender, and an arrogant person can never truly surrender.”

“Recognizing one’s own disqualification—or in other words, humility—is a very necessary quality for surrender.”

“The moment a person perceives trouble in his heart, he should fervently call out to Bhagavān at the top of his voice; the Lord will certainly assist as is appropriate.”

25 OCTOBER, 1974
PURĪ

PG. 68

“Do not go to your home again and again simply because it is nearby. It does not look good at all; it is inappropriate. You should not wander outside the *maṭha* as you please, nor should you travel.”

“If the conditioned soul acts according to his own whims, he will not meet with auspiciousness. That is why we live in the *maṭha*: to carry out our lives according to the ordinances of scripture under the shelter of śrī gurudeva and in the association of *sādhus*.”

28 JANUARY, 1978
KOLKATA

PG. 70

“A person naturally develops possessiveness and attachment to that in which he invests his energy, faculties and resources.”

“True association with true *sādhus* is absolutely essential for those seeking auspiciousness.”

“A man’s inclinations arise from the company he keeps. That is why bad association is always to be rejected.”

“In the absence of *sādhus*, one must study the scriptures, sincerely give up other hankerings and cry out to Śrī Kṛṣṇa. Then, one’s heart will be cleansed and, by His mercy, the path to attain Him will become easily accessible.”

26 OCTOBER, 1976
PURĪ

PG. 72

“We will not foster enmity toward anyone.”

20 DECEMBER, 1978
KOLKATA

PG. 76

“It is my wish that those who have affection for me should abandon other hankerings and incessantly—or as much as possible—sing of and remember Śrī Kṛṣṇa’s names and form.”

“I am forever indebted to those who have assisted me by dedicating their vitality, wealth, intelligence and words in fulfilling the cherished wishes of my śrī gurudeva.”

“My prayer is for all to constantly chant śrī harināma sincerely with all their heart.”

22 SEPTEMBER, 1947
ĀSSĀM

PG. 77

“The specialty of India’s education and culture has always been in line with, favorable for and completely imbued with spiritual self-introspection.”

“The Cause of All Causes—the Topmost Cause, Śrī Bhagavān—does not exist for the sake of the jīvas; the jīvas exist for Him.”

8 JANUARY, 1975
KOLKATA

PG. 85

“In the society of bhaktas and Vaiṣṇavas, not much importance is given to a person’s social division (*varṇa*) or stage of life (*āśrama*).”

“Vaiṣṇavas focus primarily on the prominence of a person’s *vaiṣṇavatā*—the quality of being a Vaiṣṇava—or, in other words, his aptitude for devotion, and deal with him respectfully in accordance with such internal features.”

27 NOVEMBER, 1965
HYDERABAD

PG. 86

“It is a sign of good fortune that you feel repentant for your reprehensible conduct.”

“A pretense of devotion, which aspires only to show off to people, never yields auspiciousness.”

“A devotee of the Lord is never distracted by praise or the criticism of antagonistic persons.”

8 MAY, 1976
CHANDIGARH

PG. 88

“*Āpani palābe saba śuniyā govinda rava*—All opposition flees upon hearing the sound of ‘Govinda’”

5 FEBRUARY, 1963
TEJPURA

PG. 90

“As a servant continues to serve, his qualification to serve increases.”

“Hypocrisy deprives a servant of the happiness of service.”

21 OCTOBER, 1965
KOLKATA—26

PG. 91

“The living entity’s hypocrisy is his primary enemy.”

“If anyone causes you pain, never become vengeful or consider harming them.”

“If you learn to identify your faults and endeavor to rectify them, by mercy of the compassionate Śrī Gaurahari, you will become capable of dispelling your vices.”

“We alone are the cause of any harm we experience; others are simply instruments in manifesting it.”

1 APRIL, 1978
KOLKATA

PG. 93

“Never converse or behave in any way that disregards the proper etiquette due toward a Vaiṣṇava, especially a senior individual.”

“Pay no attention to the ridicule and praise of others. Constantly and cautiously maintain focus on your cherished goal.”

“An arrogant person attains neither devotion nor the Lord’s mercy.”

“Understand the real value of your life and, without deceit, endeavor to live your life according to the instructions of scripture and the *mahājanas*, our exalted predecessors.”

9 DECEMBER, 1978
KOLKATA

PG. 96

“If a resident of the *maṭha* leaves the *maṭha* and returns home after being dishonored by another *sevaka* or an outside person, we should see that this fleeing is simply an indication of his lack of faith or conviction.”

“Tolerance and composure is extremely essential for a *sādhaka*.”

“You must help each other rectify each other’s mistakes and shortcomings; this is the advantage of having many people live together in the *maṭha*.”

30 JANUARY, 1972
GWĀLAPĀḌĀ

PG. 98

“We will always engage our abilities in the service of Śrī Hari, guru and Vaiṣṇavas and thereby attempt to make our lives worthwhile.”

“As servants, our service is our natural, unchangeable duty (*dharma*), our [spiritual] self-interest and our supreme purpose.”

“*Yadṛcchālābhe santuṣṭa*—Be satisfied with whatever comes to you.”

22 AUGUST, 1976
KOLKATA

PG. 100

“Does abandoning crucial services in the *maṭha* and instead busying yourself in obtaining a title or degree constitute the practice of devotion to Śrī Hari?”

20 SEPTEMBER, 1976
KOLKATA

PG. 102

“Intelligent person avails himself of every moment to further his advancement toward the ultimate spiritual goal.”

23 DECEMBER, 1976
ĀGARATALĀ

PG. 103

“In this age of Kali, many types of duplicity cover the propensity for pure devotion; it is as if *bhakti* has become another name for enjoyment.”

“If you care for me, you will endeavor to recognize your own failings, carry out your life according to *sādhu* and scripture, and strive to have humility and tolerance.”

“Never allow yourself to be cheated of your true welfare.”

1 MAY, 1978
DHIYĀNA CAMP

PG. 104

“As long as the tendency for enjoyment remains within, it will make the mind restless and causes a lack of peace.”

“Perishable objects and their association agitate the imperishable and disrupt its peace.”

“Enjoyment entails disease and fear, so try to engage your soul and senses in the service of *Vaikuṅṭha*.”

“This alone will bring you happiness and peace.”

[DATE UNKNOWN]
KOLKATA

PG. 105

“Worship must not be carried out in the hopes of turning it into a business and gaining wealth.”

“Never criticize [prakṛta-]sahajīya Vaiṣṇavas or the libertine Bābājīs, and never associate with them, either.”

“Never display incivility toward anyone.”

“We should neither criticize nor praise anyone, even the wicked-minded. Mentally, one must separate oneself from the association of nefarious characters, yet there is no point in shunning necessary social dealings with them, otherwise they could easily direct their enmity toward you and cause you trouble.”

16 OCTOBER, 1972
KOLKATA

PG. 108

“A violent person cannot even conceive of helping another. The gentle-hearted help others.”

22 DECEMBER, 1966
HYDERABAD

PG. 109

“One must endure many types of suffering in order to satisfy one’s hankering for ordinary sensual pleasure.”

“It is exceedingly difficult to obtain deliverance when one has fallen into the clutches of sensualists, who are engrossed in *anarthas*.”

20 MAY, 1970
JALANDHAR CITY

PG. 112

“It is wise to endeavor to keep the *sevakas* enthusiastic.”

“If there is a great shortage of funds, you may even take out a loan in order to keep a stock of basic necessities.”

“The fact that these foreigners are performing *nāma-kīrtana* and glorifying Śrī Guru-Gaurāṅga is sufficient a reason to elicit our affection.”

24 DECEMBER, 1963
VṚNDĀVANA

PG. 114

“Regarding serving loved ones, there is no duty or self-interest in the whole world higher than performing *bhajana* of Śrī Kṛṣṇa. This alone brings all happiness.”

1 MAY, 1977
DEHRADUN

PG. 119

“The conditioned soul’s waywardness is among his greatest ailments.”

9 OCTOBER, 1975
KOLKATA

PG. 123

“It is not that all the *maṭha*’s residents were completely free from every material desire prior to arriving here.”

“In the path of *bhakti*, it is suitable for a *sādhaka* to accept things appropriate for him (*yuktāhāra*), as well as appropriate relaxation (*yuktavihāra*).”

8 SEPTEMBER, 1976
KOLKATA

PG. 124

“Everyone possesses different natures and qualifications, and so it is absolutely necessary to remain tolerant and patient with each other.”

“A violent propensity is not in the nature of a *sādhū*.”